

FIVE *N^o 4.*
ANNIVERSARY SERMONS
UPON
The Fifth of *November*;
The DAY of our
Happy Revolution.

By T. BRADBURY. *K*

ISA. xxv. 9.

*It shall be said in that day, Lo, this is our
God, we have waited for Him; — we will
be glad and rejoice in His Salvation.*

L O N D O N :

Printed for Richard Burrough, at the Sun
and Moon in Cornhill, near the Royal Ex-
change, 1705.

FIVE
UNIVERSITY SERMONS

LONDON
The Field of Mars
The Day of the
Sabbath

By T. BRADSHAW



LONDON
Printed for J. Johnson, at the Strand
in the Strand, near the Royal Exchange
1792

Religion
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TO THE
READER.

THESE Sermons come abroad into the World with the same Design that rais'd 'em to the Pulpit ; and that is to promote a Religious Memory of that Deliverance, which put a new Credit upon the Fifth of November. The happy Change which commenc'd in England, 1688, deserves to be record'd from Death, and calls for a Zeal of all degrees, when so many hands are at work to give it the fatal blow. I have here endeavour'd to propound those Doctrines which are the Christian's Support in every error of Life ; and more especially in these extensive Dangers which include the whole Church at once : (a) God's securing his Presence with his People ; (b) His Indulgent Sway over them ; (c) His readiness to appear for 'em in the darkest Extremity ; (d) The vast compass that a National Merit takes ; (e) and the Divine Inscriptions that are upon it : These are matters of great Reflection in a day of Calamity.

(a) Ser. I. (b) II. (c) III. (d) IV. (e) V.

A

I

I cannot think that Discourses upon the
 Subjects are born out of due Time in the
 Juncture, nor am I capable of so much com-
 plaisance to the Opinion in Vogue, as
 suppose that now there can be no Rational
 Ground to fear any Mischief from Popu-
 ry (f). The Scripture has made it no
 Symptom, when Men cry out Peace and
 Safety: The Issue is so far from being
 parallel to their Vanity, that it's no other
 than sudden Destruction that comes upon
 'em. That City had the Marks of Re-
 in her Forehead which promis'd her self
 ample Security; God took such Language
 so ill, that He measures His Anger to
 by the excess of their foolish hopes. How
 much she hath glorified her self, and lived
 deliciously, so much torment and sorrow
 doth He give her: For she hath said
 her heart, I sit a Queen, and am no
 widow, and shall see no sorrow, therefore
 shall her plagues come in one day. The
 Church made it one strain of her Lame-
 nation, that such as ought to have given
 her fair Warning in blowing the Trumpet
 endeavour'd rather to help on a dream
 Presumption: It's mentioned as a brand
 upon their Treachery, Thy Prophets have
 seen vain and foolish things for thee, and

1 Thess.
 5. 3.

Rev. 18.
 7, 8.

Isa. 2.
 14.

(f) See Dr. Binckes's Sermon before the House of Commons November 5. And the Ingenious Answer to it in an Expostulatory Letter.

To the READER.

They have not discover'd thine iniquity,
to turn away thy captivity ; but have
been for thee false burdens, and causes of
banishment ; *Though their case was as pro-*
bly safe, and had as few Presages of
ruin as any, for the Kings of the Earth,^{Lam. 4.}
and all the inhabitants of the World,^{12.}
would not have believed, that the Ad-
versary and the Enemy would have en-
ter'd into the Gates of Jerusalem.

There is a great deal of Pains taken to
perswade us, that any further Methods to
prevent the Growth of Popery are need-
less, *though the Reasons look very transpa-*
rent in some Peoples Eyes ; They are such
a common sight may discover a long train
of Dangers through. Is it not time to think
that there's a plunder design'd for the Bles-
sings, which made their entrance with the
Revolution, when the Great Prince, who
was then our Guardian Angel, meets with
so lavish a Raillery ? This is a Proof equal-
ly convictive and wounding, that the Im-
pression of our happy Escape is gone. It
looks like wheeling about to Bondage again,
when People are making a new courtship to
the Plagues of Egypt, and extolling Pha-
raoh, the very worst of 'em all. To make
their Design more supple and taking, their
first Work is to sting the Reputation of
His late Majesty ; that a Malicious Cha-
acter of His Person may sink a Taint into the
Cause He came about.

TO the READER.

No sooner had He taken His Serene Farewel, and shifted from one Throne to another, but the Brute was unchain'd : The Malice that used to sleep in Cowardice and mask in Complement, then begun a sincere Outrage. Though few had Courage enough to affront His Life, yet there was no danger in fighting His Dust. His very Name had often (like a powerful dart of Lightning) melted an Enemy in the Scabbard ; but when this Light was extinguish'd, the they came out of their Dens, like Creatures whetted for prey ; and never till then could they pretend to be His Match. When He could no longer shew His Face, they ventur'd to shew theirs. Thus it was with Israel, they begin to murmur just when Moses was taken up into the Mount. The Prejudice that went no further than an inward Fret, or some repining Whispers, broke loose when the Check of such a Ruler's Presence was gone : And their Rage was so little frugal, that they include both God and His Servant in one Abuse ; Idolatry in Worship, and Ingratitude in Politicks mingle in the same Reflection : They strike both at their God and their Captain, in this Sentence, Up, let us make us gods, which may go before us ; for as for thee Moses, the man that brought us up out of Egypt, we know not what is become of him. The same Spirit in such a Generation

Exod. 32

14

To the READER.

tion begun its Clamour, as soon as our Delinquer was gone to see God face to face.

So heady was this Malice, that they charge Him at random with a Crime of the deepest Malignity : They impute to Him a design of disturbing the Line of Succession, breaking one Great Link in the Chain, rasing out Her present Majesty's Title, and advancing the House of Hanover to a more immediate Claim. They had given the Structure its compleat shape, and it was spirited with such a Confidence, that some People thought it both their Duty and Interest to believe it : And indeed a Faith thus exposed to sale is no rarity. But the House of Lords, in a Noble Disdain of this Rumour, threw it a fair Scrutiny, and then left a stand upon it in this Resolve :

" The House being inform'd that there has been a Report spread abroad, that amongst the late King's Papers, some Papers had been found, tending to the Prejudice of Her present Majesty, or Her Succession to the Crown, and the Lord President, the Lord Steward, the Lord Chamberlain, the Earl of Marlborough, and the Earl of Albemarle, who were the Persons appointed by Her Majesty to inspect the said Papers, having, at the desire of the House, severally declared, That amongst the late King's Papers they did not see or find any Paper in the least

To the READER.

*" tending to the Prejudice of Her Majesty
" or Her Succession to the Crown, or
" Her Prejudice in any respect whatsoever
" or which might give any ground or colour
" for such Report : It is thereupon Resolved
" ved by the Lords Spiritual and Temporal
" in Parliament Assembled, That the said
" Report is Groundless, False, Villanous
" and Scandalous, to the Dishonour of the
" late King's Memory, and highly tending
" ing to the Disservice of Her present
" Majesty.*

*" It is Order'd by the Lords Spiritual
" and Temporal in Parliament Assembled
" That the Matter of Fact aforesaid, and
" the Resolution of this House thereupon
" be laid before Her Majesty by His Grace
" the Duke of Bolton, the Earl Marquis
" the Earl of Radnor, the Earl of Stafford
" ford, the Earl of Scarborough, and
" Lord Ferrers ; and that they do humbly
" desire Her Majesty from this House, That
" Her Majesty will give Order to Mr.
" Attorney General to prosecute, with the
" most Severity of Law, the Authors
" Publishers of the above-mentioned,
" such-like scandalous Reflections.*

*When this collection of Lies was read
then the Noise run upon Exorbitant Grants
The Prince who sav'd the Nation's Treasures
from Enemies, was accus'd of draining
by Pensions. But the same Honour*

To the READER.

House have again defended the Immortal
Name from this Aspersions, by telling Her
Majesty in their late Address, [Febr. 5.]
That it appears by the Navy-Books in the
Year 1697, (the last Year of the last
War) the Pensions only amounted to Se-
ven thousand seventy seven Pounds ;
since which time they are so far increas'd,
that the Estimate of the Pensions for the
Year 1705 amount to Eighteen thousand
one hundred and eleven Pounds.

Now the most fashionable Topic of Ac-
cusation is, that He design'd to dig up the
Foundations of the Church ; but the Argu-
ment they bring for it ruins the Cause which
it pretends to assist, and instead of wound-
ing His Character, leaves a Glory upon it.
The Crime that's mention'd with so much
Noise, is His even tender Carriage to all
Protestants, by which He answer'd that
Great Title of being a Common Father to
all His People. This did not only secure
us of an Endearment abroad, but it abated
that which has always been the most fatal
Distemper of this Nation ; I mean, a Spi-
rit of Animosity which consumes us within,
preys upon the Vitals of the Kingdom, and
thus makes us the Easier Conquest to a Fo-
reign Enemy. What better Zeal could He
show to the Church, than by advancing Men
of so much Learning, Holiness and Mode-
ration, as have endeavour'd to cool the Fu-

To the READER.

ry on both sides ? By their Example and Conduct we are learning to fill up that distance with Love, which has been made Varieties in Opinion. Men of such Qualifications will always be attractive of Prayers from those that long to see the things Peace pursued : And their Methods are more likely to prosper an Argument, than any dismal Schemes of Cruelty. Persecution carries a Conviction no further than a Penalty ; It only deals with the part that is vulnerable : The Mind all this while is untouch'd, and is so far from being a Captive, that it rather sours into more Suspicion of the Cause that is thus promoted. Fire and Faggot are no proper Illuminations for the Judgment. The most obtaining Character that Satan goes under, is that of a Destroyer ; and certainly when our Measures are like to him, the Cause can bear but little resemblance of Christ. Passion and Ruin have no place in the Artillery of the Temple, but must always go for unhallow'd things, the Rages of Corruption and Darkness.

The House of Lords (in the last Year's Conference) gave a Noble Testimony against any Severities to Conscience, and have fix'd King WILLIAM's Character in their Argument. " When by such (oppressing) " Methods (say they) we were reduced to " the last Extremity, then was the late

" King

TO the READER.

King Invited over, to come and deliver us ; and after He had secured our Religion, our Laws, and our Liberties, He, by the Act of Toleration which He Passed, quieted those Heats that had almost consumed us : Whatever some may think, He will still be reckon'd amongst the Greatest of our Kings ; to Him we owed a long continuance of a flourishing Time, even during a great War, and it is to Him that we owe the great Happiness of Her Majesties being now on the Throne. The Church has no reason to complain of the Effects of the Toleration, for as the numbers of those who divide from us do visibly abate all over the Nation, so the Heat and Fermentation which was raised by those Divisions is almost entirely laid, and we cannot but look on that as an happy Step towards the healing of our Wounds. The necessity and charm of an healing Spirit is both recommended and exemplified in my Lord Bishop of Sarum's Charge and Sermon at his late Triennial Visitation.

But it's this Temper which makes them noxious to so much Indecency. Some People have been waiting for a time, when the Dissenters should once again be their Game, pursued as Roes upon the Mountains. The main Bustle of their Religion (pardon the harshness of the name) is to call

TO the READER.

call down Fire from Heaven upon those that differ from them; though they mistake their place, for none of the Fire which they love is to be found there: But so eager are they in their chase, that they cannot endure any Tenderness in Quality should screen their Prey. This makes 'em put all upon a leap in character, both the Men they would destroy, and those that resist their Fury. Dissenters and Low-Church, Separation and Moderation are things of equal Reputation. They are both damn'd with the same Impatience.

This is a thing so notorious, that it is above the need of particular Instances; I shall only mention one which is very remarkable in its kind, being first deliver'd in Parliament (where the Nation's epitomized and afterwards Printed for a more general perusal, so that now it's address'd to the larger Volume of the Commons of England. I have thrown the Quotation in the Margin, as a passage that ought to stand by it self (g). There is another passage

(g) I did wonder to hear so many Bishops against the Bill; but that Wonder ceas'd, when I consider'd what they ow'd their Preferment to. The Arch-Bishop of Canterbury, I think, was promoted to that See by my Lord S—d's Interest; and being ask'd what Reasons he had against this Bill, replied, He had not well consider'd the Bill, but that my Lord Somers told him it ought not to pass. This was a very weighty Reason for the Honour of our Church to give; and yet, I dare say, none of the

To the READER.

that Speech which throws a Reflection upon His late Majesty, though the Accusation is so happily founded, that most People in the Nation are able to judge whether it's true or

I'll give you it in the Margin, and leave it to such a Reputation as every Reader's Justice directs him to put upon it (h). One would think these could never be the Man, who used to preach up an unlimited Subjection to Bishops and Judges: The Mystery of that Doctrine is now unravel'd. They do not exceed their Neighbours in any true Value for the Office, but they design to serve a narrow Interest by the Man that sits it: For when they'r baffled in this, both the Chair and the Bench are the common-shoar of Reproaches: Witness that impudent Reflection upon One, who has been the Glory of his great Station, a ready Example of Conscience, and sacred regard to the Law. I must once more direct the Reader to the Margin, for I would

that they could give a better. One would be provok'd by the late Behaviour of the Bishops, to move for leave to bring in a Bill for the Toleration of Episcopacy; for since they are of the same Principles with the Dissenters, but just, I think, that they should stand upon the same ground.

(h) They may remember, if they please to recollect, the Language in the late Reign, Sir, You must turn this Gentleman out, or else I cannot serve you. And if any Gentleman was in the Interest of the Church of England, was a sufficient Exception against his being employed. No Gentleman of that Principle was then fit to be a Deputy-Lieutenant, or a Justice of Peace.

do

TO THE READER.

do by such Quotations as the Israelites did by their Uncleanness, remove it to a separate place, that it might not annoy the Camp : Though when you have read the Charge, you'll find it so deeply laden that it must burst. The Story is as much a Lye as the Remark that hangs upon't is unmanerly (i).

Some that pretend a mighty deference for this Government have disputed the Foundation of the last, and tell us our Great Deliverer should not have been King, but Regent ; that a Door might be left open for the Man, the Superstition and Tyranny, which were all sent together to the Nation from whence we got 'em : But as that Change was the result of close and free Deliberation, so it has been honourably asserted in the above-mentioned Conference ; for it's there affirmed, " That the Lords do " not well understand the Inference, that " as upon the Revolution the last Reign began with an Act in Favour of the Dissenters, so the Commons do desire in the beginning of Her Majesty's Reign, an

(i) So tender are they of their Dissenting Brethren that I am told it has lately been deliver'd as Law, by a Great Man in Westminster-Hall, that a notorious perjur'd Vagabond, with two Wives at once, being possess'd of a Separate Congregation, though without any License or Legal Qualification to Preach to them, shall for that Reason only be exempt from the late Act for Listering Vagrants. Pref. to Moderation Displayed.

" Act

TO the READER.

*Act may pass in Favour of the Church.
The Lords conceive that both Reigns
began upon the same Bottom and
Foundation; and that as in this Reign
Her Majesty has been pleased to give
Gracious Assurances, as to Liberty of
Conscience, so in the last, the Church ever
met with Protection and Support.*

But I'm really surpriz'd at that length I
have run; so many Quotations flowing into
this Preface, have swell'd it beyond my first
Design: Though they are all of 'em Passages
which I read with so much Gust, that I
cannot think they'll be unentertaining.

As to the following Sermons, they are not
squeez'd from me by an invincible Imper-
nity; I have not that Hackney Shelter to
run to. If a Voluntary Design of recom-
mending the Revolution to a serious Value
be not Excuse enough, I confess, I'm un-
protected. This you'll find to be their main
Design, especially in the three last.

I'm far from thinking that the End of
this Deliverance is attain'd by a Zeal for
the **Glorious Memory** of King William
(though that's a Debt from every English-
man and Protestant) but we are to consi-
der an Infinite Agent in the whole, and
earn to be more active in His Honour, more
depending upon His Goodness. Let us not
lose away the Liberty and Peace, which have
sometimes been recover'd with Blood, but
in

To the READER.

in our Revolution came so cheap and quick as if God would have little else but Himself seen in it. Heaven has now made the Defence of Europe, the Guardians of a crumbling Empire : Let us not disarm ourselves, and grieve away that Divine Presence and Blessing, which is the Glory of any People.

God has done wonderful things for the last Year. He shews a Willingness to be our Guardian ; but let us not lay any stress upon His Forbearance. All the Liberalities of Providence are not to heighten our Rebellion against Him, or give us a License for Sensuality and Hatred. If still abound in Luxury and Envy, destroying our selves and one another, that's inviting the Bruit and the Devil in the Face of an Eternal Friend.

This being the Day of His late Majesty's Quiet Departure to an Immortal Crown, we may give our selves the liberty of a serious Pause, and say, hitherto has the Lord helped us. Let us bless the Divine Goodness which continued His Life without any Scandal, and quench'd it without Horror ; prepar'd Him both to Rule and to Dye ; made Him Glorious in possessing Ease in leaving a toilsome Government, and so largely fitted Our present Gracious Queen to succeed Him. Our Value of His Memory is so far from being a weak

TO THE READER.

*of Duty and Veneration for Her, that
think the one's Essential to the other. A
Malignant in the late Reign must either be
a Non-Juror or Male-Content in this.*

*I will conclude with an hearty Wish, that
the Victories of the last Year may be drown'd
in the Greater Successes of this ; That Blenheim
and Hockstet, which make so brave
a sound in History now, may be remember'd
as Introductions to some more extended
Conquest. May this be the Character of
Our Wonderful General, that as the common
Enemy has begun to fall before him,
so he may go on sinking, till he comes to a
Misery as deep as his Wickedness.*

*May Her Excellent Majesty, the great
moving Soul of the Alliance, find the Benefit
of that Pious Resolution of calling in
Help from above. As She has Graciously
appointed April 4. for a Publick Fast, to
invite God into the Confederacy ; so may
She find that His Power will neither be an
Enemy nor a Neuter ; but be employ'd in
Dissuading the People to fall under Her.*

*And may we in the next Parliament,
have Men whose Hearts are gather'd up
to the Common Welfare, who make the
Liberties of the People their Darling and
Charge. Then may we hope that Judgment
will run down our Streets as a River, and
Righteousness as a mighty Stream : The
Crown will sit more Easie upon the Royal
Head ;*

To the READER.

*Head; Ruling will not be so thorny and
oppressive a Work as it has been. Such a
Union would terrifie the Enemy, and cramp
his only Hopes of succeeding. That God
may pour down such a Spirit, as an Evi-
dence that we are a Nation whom He cares
for; and that England shall be yet the
Stage of Gospel-purity, a Shelter of Innocent
Refugees, and the greatest Instance of Concord
between Prerogative and Liberty, should be
the General Cry to Heaven: And of the
number of Petitioners I would humbly own
my self.*

London,
March 8.
170⁴.

T. Bradbury.

God's

Serm. 1.

Newcastle,
MDCC.

God's Presence

WITH A

PEOPLE

THE

Best Security.

PSALM xlv. 15.

*God is in the midst of her, she shall
not be moved.*

THIS is a Psalm of Triumph, where we find the Church using a Majestick Language to those Enemies, whom Providence had befool'd and undermin'd. The first Verse lets us see what Courage took its Principal Footing up; *God is our Refuge and Strength, a very present help in Trouble.* This is a satisfactory Answer both to foreign Threats, and the inward Objections of Unbelief. In Confidence of this she discharges Fear,

B

and

Vers. 1.

Sermon I, and resolves to keep a Steadiness under the
 greatest Disturbance of Nature: *Therefore*
 Ver. 2, 3. *we will not fear, tho' the Earth be removed*
tho' the Mountains be carried into the midst of
the Sea; tho' the Waters thereof roar and be
troubled, tho' the Mountains shake with the
swelling thereof, Selah. When the World is
 under the wildest Convulsion, the Believer
 is upon another Bottom, and therefore keeps
 his Settlement. He's built upon the Rock,
against which the Gates of Hell cannot pre-
vail.

Now lest this Challenge should pass for
 a Groundless Boast, the Psalmist runs the
 Ver. 4. old Encouragement over again. *There is*
a River, the Streams whereof make glad the
City of our God, the Holy Place of the most
High. Notwithstanding the laborious De-
 vices of Malice against this sacred Interest,
 yet the Church has the best Assurances of
 Relief and Solace. Here's a River of flow-
 ing Comfort, that shall never be Interrup-
 ted by an External Malice, nor run it self
 dry with any inward Expence or Corrup-
 tion. It's to be a lasting Cordial. Now
 that which he here represents in a Simi-
 litude, he speaks out in the plainest Terms
 in the Text I have chosen, *God is in the*
midst of her; this is His Covenant with
His People, the River that supplied so ma-
ny healing Streams.

He's in the midst of *Her*, that is *the City of God*, as appears from the former verses; or *Mount Sion* the Place of Religious Worship in *David's Time*, and there-
 endeared both to the Company of Saints, and the Smiles of Heaven. Sometimes it's called *the Joy of all the Land, the Tribes* Psal. 122.
God go thither. And it's represented the Seat of a peculiar Presence. *Out of* Pf. 50. 2.
on the Perfection of Beauty God has shin'd. And again, *the Lord loves the Gates of Sion* Pf. 87. 2.
more than all the Dwellings of Jacob. He Pf. 132.
chosen Sion, and desired it for His Ha- 13, 14.
bitation; This is my Rest for ever, here I
will dwell, for I have desired it. And as often read in the New Testament, that
 Church of God keeps this Character, when we meet with it in the Old, we
 taught to put such a Sense upon the word, as agrees to the State of Religion
 here, so that here by *the City of God*, which
 most High has placed Himself in the
 midst of, I understand the whole Body of
 those that have really espoused His Inte-
 in Distinction from the rest of the
 world. And the Text sounds forth the
 happiness of such a People in the fullest
 language, that *God is in the midst of them.*
 as in every particular Believer: This is
 glory that we are bid to put to the
 test; for if *Christ be not in us*, we are 2 Cor. 13.
 He deceives. In another Place, such are 5.

Serm. 1.

2 Cor. 6.

16.

called *the Temple of God*. But these Words have reference to the Priviledges that bestowed upon God's People in general. They make up one Body: They live Common upon the Grace, that is lodged in the Great Head of the Church, and from whom it's conveyed with Freedom and Wonder. What I understand by the Text you may take in this Proposition.

God is and will be *in the midst* of the Church: Or He will be always near His People in Publick Occurrences. This is what the Words principally mean, as you know, it's what Divine Providence directs us to mind this Day. The Method will be to shew.

I. Under what Characters God is sent with His People.

II. What His being *in the midst* of the Church imports.

III. The Reasons or Grounds of this wonderful Kindness.

IV. The Application.

I. Under what Characters is God sent with His People, or *in the midst* of the Church? This is set down as a Favor which the rest of the World are not partakers in, and therefore it must be indicative of something better and more glorious than His Omnipresence: For He fills the

Heaven and Earth with His Glory: It's the ^{Sermon.} misery of the Wicked, that in this World
 He's near them to observe their Villanies;
 and in Hell he will be a God at Hand, to
 keep the Flames alive with His own Dis-
 creasure. But when He's said to be in the
 midst of His People. He is so
 1. As a Governour. He holds the Reins
 of Providence which determine the Acti-
 ons of every Creature. He does according Dan. 4.
 His Will in the Army of Heaven, and 35.
 among the Inhabitants of the Earth. But
 He is in a more peculiar manner the King
 of Saints, and therefore the Church pleads
 His Title as an Argument for God's Mer-
 cy, and a Distinction from their Enemies.
 He are Thine, Thou never barest Rule over Isa. 63. 19.
 them; they are not called by thy Name.
 Holy Souls are all subjected to His Dispos-
 al. He has His own way of managing them.
 He prescribes Laws for the Rule of Life,
 and He makes 'em successful upon His Ser-
 vants. He is the Master of their Hearts:
 He keeps up a Garrison there to sway the
 soul, and fulfil His Pleasure. The Lord Isa. 33. 22.
 our Judge, the Lord is our Law-giver,
 the Lord is our King. He rules with Ar-
 bitrary Grace, makes 'em willing in the
 Day of His Power, uses such a Sweetness
 of Authority as at once both pleases and
 overcomes the Subject. His they are, and Aa. 27.
 Him they serve. Whatever remains of Stub- 23.
 bornness

Sermon I. *borness they may feel, yet there is not one Soul of those that are devoted to Him, but who have an Heart at His Service. In this Sense God is in His Church. He walks among the Golden Candlesticks to fill them with His own Light. He prescribes the Laws of Obedience. It's His Prerogative to Rule Consciences; This is an Authority that He has never given out of His own Hand.*

Psal. 76.

1, 3.

2. As a Guardian. In Judah God is known; His Name is great in Israel; There He broke the Arrows of the Bow, the Shield, the Sword, the Battle. He is present with His People, for their Protection, as well

Jer. 14. 8.

9.

as Management. He is the Hope of Israel, the Saviour thereof in a time of Trouble; and therefore will not be as a Stranger in the Land, or a way-faring Man, that turns aside, to tarry for a Night. This the Prophet pleads, why He should not be as a mighty Man that cannot save, because He was in the midst of them. His Saints are chosen out of the World; Their Interest, Methods, Progress and Characters are peculiar. The Avowance of Piety makes 'em a fair Mark to a general Censure. If they stand up for God's Honour, they run a great venture of their own. There is an Intail of Reproaches upon those that dare to be Serious. A Devotedness to the Will of Heaven is the most affronting Spectacle

to

corrupt Nature. As Men have renounc'd
the Beauties of Holiness themselves, so they
have not to read their own Condemnation
the Zeal of others.

And since Vexation, Disgrace, Turmoil
and Malice are the ordinary Train that
follow Seriousness, it's but just to conclude
that such, as God pitches upon for his Ser-
vice, should have a Stock to bear them out
all this Expence and Hazard. Thus He

comforts His People, *Thou art my Servant, I have chosen thee, and not cast thee away;* Isa. 4. 9,
10.

*For thou not, for I am with thee; be not
may'd, for I am thy God, I will streng-
then thee, yea I will help thee, and uphold
thee with the right-hand of my Righteous-
ness. They that were incensed against thee
shall be ashamed, and confounded; they shall
be as nothing; and they that strive with thee
shall perish.*

Is He the Master of our Souls?
we lie at the Conduct of his Grace?

And will He let us be losers by our Alle-
giance? Shall we ever have occasion to re-
pent a Life of Duty, or grieve over all our

labours for Him? No surely; the Chara-
cter that He is known by promises other

things. It sounds harsh in the Name of

God, to say he is one, who plunges

People into Ruffle and Disquiet, and
withdraws when they are in the hot-

Battle. This is cross both to the Glo-
ry of His Love, and the usual Roads of

Serm. 1. His Providence. *When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee. When thou walkest through the Fire, thou shalt not be burnt; neither shall the Flame kindle upon thee.*

Psal. 46. Extremity. *The Heathen raged, the Kingdoms were moved, He uttered His Voice, the Earth melted. The Lord of Hosts is with us, the God of Jacob is our Refuge.*

Cant. 2. *Beloved is ours* as intirely as we are His. Religion looks well in the Christian's Eyes when it meets with all the Contradictions of Sinners. Such an one takes pleasure in *Sion's Dust*, and favours the disjointed *Stones*; and as the Cause we Espouse is never the worse for the Clouds that darken it, so the Hazard we run in those Evil Days fixes no Vileness upon us. The Soul shall be amiable to God, when others are doing their utmost to plunder His Reputation and Interest. Is He our Governour, and will He not be our Guardian? Will He let His People be run down, when they fight His Battles? No, the Honour of His Goodness cannot endure it.

It is Love to Him, that has made them negligent of their Worldly Credit and Advantage: And we may suppose 'em to agree in David's words. *For Thy sake,* Serm. 1.
Psal. 69.
7, 9.

have born Reproach, Shame has cover'd our Faces. The Zeal of Thine House has taken us up.

"Could we have stood unconcern'd, when Religion begun to lose its freshness, and decline into a shadow.

Could our Zeal have allow'd the Abuses that were thrown upon Thy Name, we might have lived in Quiet, and never made our selves the Jest of Profaneness.

But we found a secret Impatience that would not let us alone; something that disturbed the Sloth of Nature: We were

jealous for the Lord of Hosts: We must be meddling with the Corruptions of

Men, and trying a Battle with those Impieties, that were dearer than Life it

self. And what pity is it, that the Principles, which made us Loyal, should

leave us Miserable. That in our Choice of Thee, we have nothing to repay the

Expences of an Obedient Zeal.

It's below the Reputation of our Lord,

to put by the Soul that runs for shelter

under His Wings. *O thou afflicted, tossed* Isa. 54. 11.

with Tempests, and not comforted; I will 13.

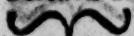
cast thy Stones with fair colours, — and

Peace shall be the Peace of thy Children.

He is the Protector of Israel. He allows

them

Sermon I.



them Guards, as well as Laws; that as the one may train them in a Course of Duty so the other may secure 'em from all Inroad. As He keeps the Government in His own Hands, and will allow no Rival in the Honour of that Post; so He's the only Trustee and Defence of his People. It's as much His Work to save, as to guide them. He will not venture them entirely upon a created Care, but placeth Himself *in the midst of Sion.* God is known in his Palaces for a Refuge. These two general Heads might be ranged into many Particulars: But the Time bids me proceed to shew,

II. What is imply'd in God's being in the midst of a People?

2 Cor. 6,
16.

I. Great Love. They are the Temple of God, as he hath said, *I will dwell in them, and walk in them; and I will be their God, and they shall be my People.* Had their Company been a disgust to Him, He would have removed His Habitation. When the Jews had griev'd Him with their Murmurs and Unbelief, the amends that His Anger would have of 'em was the withdrawment of a Gracious Presence. In that one threatening He sums up all possible Desolation.

Exod. 33.3

I will not go up in the midst of thee, for thou art a stiff-necked People. They became nauseous in His Eyes: He did not delight in their Numbers, but was for calling

ling off that Providence, which was Sermon I.
 the Guard and Glory of their Camp,
 ere's nothing that could threaten a fuller
 vengeance, than His Refusal to go along
 with 'em. The suspense of these favour-
 able Smiles had Vexation and Calamity

ough in it. *He abhorr'd them, because* Deut. 32.
the provoking of His Sons and his Daugh- 19, 20.

; and He said, *I will hide My Face from*
them, I will see what their End will be.

As these words are the Language of
 pure Resentment, so his Presence is the
 most amiable Conviction of Love.

When He says, that He will be *in the*
 midst of a People; such a Promise sounds
 of great Delight that He has in them. A

united Society speaks an Endearment be-
 tween the Persons that design and contrive

And God's attendance of His Chosen,
 is proof of those labouring Bowels which

He has for them. *The Lord's Portion is* Deut. 32.

His People: Jacob is the Lot of His Inheri- 9, 10, 11,

ty. *He found him in a desert Land, and* 12.

in waste howling Wilderness: He led him

out, He instructed him, He kept him as the

apple of His Eye. As an Eagle stirs up her

nest, fluttereth over her Young, spreads

her Wings, takes 'em, bears 'em on

her Wings; so the Lord alone did lead him,

there was no strange God with him.

He enjoys Himself in the Crouds of His

servants. The Duty of their Homage and

Sub-

- Serm. 1.** Subjection, the freeness of His own Condescension and Mercy, are what He is pleased with. His Love throws the most cheerful Darts upon them, and all these rebound to His Bosom again, in mighty Shouts of Praise. He delights to be encircled with an admiring Throng, who are the Favorites of His Breast, and the Trumpets of His Glory. He *inhabits the Praises of Israel*. Thus when we read of the Exalted State which Christ fills in Heaven, we find His Honour is assisted by the surrounding Crouds. This he claimed as the Wage of his Service. *Father, I will, that they whom thou hast given Me, be with Me who I am, that they may behold My Glory.* And this is paid with the greatest Fairness and Justice. He's call'd *a Lamb in the midst of the Throne*. He lives in the Heart of Triumph, and is the very Centre of numerous Praises. From Him, in this Station they derive a Blessedness, and to Him they direct all their *Hallelujahs*. *Worthy is the Lamb, that was slain, to receive Honour*, &c. So when He is said to be *in the midst of Zion*, it imports His great Solace in Communion with his People. If thy Presence **Exod. 33.** *saith Moses, go not with us, carry us not hence; for wherein shall it be known, that Thy People have found Grace in Thy sight? Is it not in that Thou goest with us?*

2. Diligent *Attendance* over them. He *Serm. 11.*
 has chosen a post, that is most serviceable
 Observation and Remark. He places
 himself there, that He may with the grea-
 ter Ease, deal about the Pensions of His
 Love. Here it is, that he follows Malicious
 enemies in all their Tracks and Windings.
 He sees how their Plots are woven, and
 carried on towards something of a ripeness.
 The hidden Frames of Mischief are open
 to His Eye. There are no such Corners
 upon Earth, as can give their Wickedness
 full Secrecy. *Hell is naked before Him, Job 16. 6.*
and Destruction has no covering. It's pos-
 sible indeed the Haters of *Sion* may dig
 now for the undermining of the Cause,
 which bears Heaven's Stamp. The Design
 in it self may be cunning and probable,
 defended with the best Confederacy and
 Darkness. We may be wrapt up in our
 own Ease, without the least Whisper of
 Scruple and Jealousie; and all this time
 Iniquity may be upon its March to our
 Destruction.

But God numbers the steps of the Con-
 trivance. He has stinted their Policy, and
 said to the proud Waves, *Hitherto shall ye*
go, and no farther. So that the very Wrath
 of Man has prais'd Him, and the Remainder
 of that Wrath He has restrain'd. *They shall*
surely gather together, but not by Me; Who-
soever shall gather together against thee,
shall *Isa. 54. 15.*

Sermon 1.

shall fall for thy sake. He sees with what Caution and Leisure they proceed forward what Reputation and Confidence they give to their own Inventions: And all this time He jeers their Devices, beholds 'em with generous Scorn, knowing how small a Turn of Providence can dissolve them. He that

Psal. 2. 4, 6.

sits in the Heavens shall laugh, the Lord shall have them in derision, saying, Yet have I set My King upon My holy Hill of Sion. Their Design is bold and foolish, their Methods of obtaining it poor and vain. They aim at no less than the dethroning of that Prince, whom God's Oath has assur'd of Eternal Grandeur. But in Defiance of their Mischief, He shall reign, and bath His Sword in the Blood of the Mighty. Thus you see our Defence is from

Ps. 121. 3. Him, that keeps Israel, Who neither slum-

127. 1.

bers nor sleeps. For except the Lord keep the City, the Watchmen watch but in vain.

3. Readiness to give Seasonable Relief: Thus in the Context, He is call'd a Present

Verse 2:

help in a Time of Trouble; which explains His being *in the midst* of His People: And the words that immediately follow are to the same purpose, *God shall help her, and that right early.* He is not afar off, when Calamity urges His Appearance. We have not a Saviour to seek, when we should use Him. He is to be found *in the midst* of Sion. Enemies cannot get the start of Him.

He

was never so slow in his Mercy, as to Sermon I.
 be too late. Abraham acknowledges

when he calls a place, *Jehovah-Fireh*, Gen. 22.
the Mount the Lord shall be seen. There 14.

indeed be a long delay, but it's only
 to sweeten the Deliverance, and take a full
 blow at *Rebellious Sinners.* *The Vision* Hab. 2. 3.

set for an appointed time; but at the end
 shall speak, and not lye; tho' it tarry,
 yet for it, because it will surely come, it
 will not tarry.. He's always furnish'd with

ways to humble the Contradiction of
 man, and proclaim *Salvation for Jacob;*

sometimes His readiness to save, shews
 Himself with so much Wonder, that the

Report tells us both of our Danger, and
 Escape. We never come to know, that

which was upon the Stocks, till we are
 fully assur'd, that God has blasted it.

When He turn'd again our Captivity, we Psa. 126. 1.
 are like them that dream. Providence

is with the same Breath intimate, what
 might have been our case, and shew us

that the over-ruling Votes of Heaven
 are.

We have often received a Mercy, which
 we never saw any necessity to pray for.

Our first Address to God has been in a
 full Gratitude. He has always a suffi-

cient Number of Blessings ready for every
 distress that can befall His People. That

promise carries a wonderful Encourage-

ment

Serm. 1.
 Ill. 65.24. *ment in it. Before they call, I will answer; and whilst they are yet speaking, will hear.*

We account it an extraordinary Privilege to have the Ear of God, and humbly to wrest Deliverance with strong Cries and Petitions: But here are stronger methods of Love. Mercy is in haste to save us: As if Prayer and Salvation were at strife, which should run the faster. The very Moment of Intreaty is often the time wherein God visits *Sion*; Deliverance flies on with that Resolution and Vigour that we have scarce leisure to conclude the Request, before we see it answered. We are forc'd to be abrupt, and break in with a pleasing Disorder and Confusion. The returning Prodigal had fram'd an Address to his Father: He designed not only to own the foulest Guilt, but to express his Value for the meanest Favour; *I have sinned against Heaven, and before Thee, and am no more worthy to be called thy Son: make me as one of thine hired Servants.* But ere he could get his Speech out, his Discourse is interrupted by an hasty Love. He cuts it off by the half; His concluding part is prevented with a full assurance of Welcome and Kindness. So ready is God to appear for the Salvation of His Chosen

Luke 15.

III. What are the Grounds and Reasons of so near a Presence? Or, what Causes have

ve we to hope for so great a Blessing? *Sermon I.*
 the Reason of the Hope that is in us, I
 all just mention in three Particulars.

1. The Nature of God's Love is such,
 at it gives us ground to look for this
 privilege. He has *chosen* Sion, and He
 es not run back from His Choice, but
 all redeem her Poor with Judgment, and
 r Converts with Righteousness. The Gifts *Isa. i. 27.*
 d Calling of God are without Repentance. *Rom. 11.*
 n a Woman forget her Sucking-Child, *Isa. 49.*
 at she should not have Compassion on the *Isa. 49.*
 n of her Womb? Yea, they may forget,
 will not I forget thee: Behold, I have
 ven thee upon the palms of My Hands,
 Walls are continually before Me.

2. The express Language of that Cove-
 nt, that is order'd in all things and sure,
 oubles our Encouragement. He has de-
 r'd His Heart in a Promise, that by two
 mutable things, in which it is impossible *Heb. 6. 18.*
 by So God to lie, we may have strong Conso-
 vation.

3. The Interest of His Glory is nearly
 concern'd herein. He is no loser by any
 goodness to His People. It puts a Repu-
 tation upon His Name. The Upright a-
 re such a Providence with Gratitude;
 d a Praise is forc'd out of Sinners, in
 their Complaints and Vexation. The Right- *Psal. 137.*
 us shall see it, and be glad, and all Imi- *42.*
 ty shall stop her mouth. Ye shall know,
 C that

Serm. 1, *that I am in the midst of Israel; and that*
 Joel 2.27. *I am the Lord your God, and none else;*
and My People shall never be ashamed. Nay,
those Witnesses that stand at a distance,
who are not Parties either in the Dis-
appointment or the Relief, These can
read a God in such Proceedings. They
 Psa. 126.3. *said among the Heathen, The Lord has*
done great things for them. Jethro pro-
 Exod. 18. *fesses, Now I know, that the Lord is greater*
 11. *than all gods, because in the thing wherein*
they dealt proudly, He was above them.

APPLICATION.

1. Learn the Happiness and Safety of
 God's own People, Cry and shout, thou In-
 Isa. 12. 6. *habitant of Sion, for great is the Holy One*
of Israel in the midst of thee. There is none
 Deut. 33. *like unto the God of Jeshurun, Who rides*
 26,27,29. *upon the Heaven in thy help, and in His Ex-*
cellency on the Sky; The Eternal God is thy
Refuge, and underneath are everlasting Arms
and he shall thrust out the Enemy before thee
and shall say, Destroy them: Happy art thou
O Israel, who is like unto thee? a People
saved by the Lord, the Shield of thy Help
and the Sword of thine Excellency: Thine
Enemies shall be found Liars unto thee, and
thou shalt tread upon their high places.
 If God be in the midst of Sion, then the
 Weapons form'd against her, strike equal

Him: So that when the Enemies cry *Serm. I.*
at, Rase, rase it even to the ground; if *Pla. 137.7.*
 they will make clear Work, they must
 humble the Majesty of Heaven. He is in
 the midst of his People; and if Sinners
 prevail, God and Saints fall together. And
 that Comfort is this to the Sons of Sion,
 think that their Interest is so woven
 into His, that if they be injur'd, He must
 be a loser? *He that touches them, touches*
the Apple of his Eye. When the Egyptians *Zech. 2.8.*
 were ready to make Israel the morsel of
 their Pride, God steps in as a Wall of Par-
 tition between the two Armies, so that
 there was no way of getting at the Jews,
 but by striking through Omnipotence.
happy is the People that is in such a Case; Psal. 144.
happy is that People, whose God is the *15.*
Lord.

2. Let us behave our selves suitably to
 His Presence, lest we provoke Him from
 His Post, and cause Him to say, *I abhor* *Amos 6.8.*
the Excellency of Jacob, and hate his Pa-
trarchs.

And if God's being in the midst of a
 People speaks their Happiness, and calls
 for their Gratitude, then all who are
 concern'd for England, or the Protestant
 Interest, may at once see their Mercy and
 place of safety. What David says of the Jews,
 when the evidence allows me to apply to this
 nation. *He exalteth the Horn of His Peo-* *Psal. 148.*
ple *14.*

Sermon I. ple, the Praise of all his Saints; even of the Children of Israel, a People near unto Him, praise ye the Lord. We are not only put in Mind of that ancient Deliverance, which is engraven upon the Walls of this Day, but also those late Appearances that God has made on our behalf: So that I may say, as Moses to the Israelites; Know you this Day, for I speak not with your Children, which have not known, and which have not seen the Condescension of the Lord your God, His Greatness, His mighty Hand, and His stretched out Arm: But your Eyes have seen all the great things of the Lord, which He did.

Deut. 11. 2, 7.

He is a Stranger in England, that needs not telling, how much, in some distant Reign, the Throne has been a Curse to the Nation. It's a publick Calamity, when Persons, lodg'd in so great a Trust, are either benumm'd with Debauchery, or imbibed with a cruel Zeal; when they have a false Claim to no other Title, than that of *Active Tyrants, or Royal Drones*. But in our Happiness, that God has recovered the Credit of the Land, by giving us *One*, who is fram'd for the Greatness which he appears in. He has been us in the most Noble Services. He is known to be the Scourge of Tyrants, the Moderator of *Europe*, and the best Example of a *Government*.

Government. He maintain'd the War with
 glory and Success, and at last chang'd it
 into an Honourable Peace. Providence has
 put him its happy charge. Let not us put
the Light of Israel, by sinning away so
 at a Mercy; for if *we still do wickedly*,
shall be consum'd, both we and our King.
 Let us be serving Him with fervent Pray-
 ers, engaging the best Guards in his De-
 fence. *Blessed is He that comes to save us*
in the Name of the Lord; we have bless'd
him out of the House of the Lord.

1 Sam. 11.

25.

Psal. 118.

26.

C 3

THE

THE
Nature of that JOY
WHICH
God's Governmen
Of His CHURCH obligeth to

PSALM cxlix. 2.

*Let the Children of Sion be joyful
their King.*

SOME tell us, that the *Psalms* are rang'd into such an Order, as to describe the Believers Passage through the World. They let us see his Change, and his gradual Advances. They begin with a true Apprehension of *Blessings*; that which first has an Influence on our Choice: They are continued in a mixture of Lamentation and Triumph, very much resembling the compound Light that we have upon Earth: But they end with such entire Praise, as if one were already in Heaven. The Book

put up with pure Rapture, in such Language as becomes an Inhabitant of *Paradise*, rather than a Passenger to it. Serm. II.

The occasion of this *Psalms*, seems to be some remarkable Deliverance that God afforded His People; for we find they are allow'd a Superiority over those that us'd to affright 'em. *A Two-edged Sword was put into their Hand, to execute Vengeance on the Heathen, &c.* This Honour have His Saints. The *Psalms* begins with a Demand to Gratitude. *Praise ye the Lord,* Ver. 6, 7, 8, 9.

Hallelujah; this is one of Heaven's Notes. *Sing unto the Lord a new Song*; as fresh as the Mercy that supplies it; *in the Congregation of His Saints.* Make the Name His Goodness general; that as every serious Person has a share in the Providence,

he may bear his Part in this Consort. The Ground of this is hinted at, *Let Israel rejoice in Him that made him, let the Children of Sion be joyful in their King.* Here the Church Names God under two Titles, both of which do not only oblige but sweeten Praise. Ver. 1.

1. As a Creator. *Let Israel rejoice in Him that made him*, understand this either His Omnipotence, that fram'd all Things, both the Righteous and the Wicked: His Interest in our beings is matter of Joy. Ver. 2.]

Praise Him Sun and Moon, all ye Stars of Light; ye Heavens of Heavens, and Waters Psal. 148
3, 4, 5.

Serm. II. *ters above the Heavens; Let them Praise the Name of the Lord, for He commanded and they were created. We may also interpret this of His peculiar Goodness to them as His People. He is more immediately the Maker of Israel. Every one that is called by my Name, I have created him for my Glory, I have formed him, yea, I have made him. He is more nearly the Author of His Church, the Spring of a Religion. Sion is the Creature of His Love, and that first Care which built her up calls for Gladness. We may rejoice in that God, who made the Church, and who has graciously bro't us into it.*

2. As a King. Let the Children of Sion be joyful in their King, Consider Him not only as One, that first bro't them into a Covenant with Himself, but admire the continuing Mercy of His Protection and Government. He does not collect a Society, and then leave it: No, there is steadfastness in His rule, and a constant Presence of Authority with 'em: As He was their Maker, so He will be their King. That Love that gave 'em their first being will secure it.

The Text is a Summons to the Work of Praise. We have

1. The Persons call'd to this Employment, The Children of Sion. This Text is applicable to Believers under the New Testament

Testament. *We are come to Mount Sion*; *Serm. II.*
 and we stand in the Relation of Children, *Heb. 12.*
for the Jerusalem above is the Mother of *23.*
us all. So that here we are to understand *Gal. 4.26.*
 such as are united to her in Affection,
 interest and Hazard: Who love nothing
 so highly as the general Good of Religion,
 and venture all that they have in defence
 of it. *Sion* being the *Place of Worship*,
 this Title may express their Temper, that
 they were *the Generation of Seekers*, a
 people who made their stated visits to God,
 and scorn'd to be asham'd of their Intima-
 cy or Service. *Sion* also was the Seat of
 a *peculiar Presence*, where the Almighty
 took up His abode. And so *the Children*
of Sion, are such as derive a Nature from
 the God that dwells there; who wear His
 image, and consequently must have Princi-
 ples of Allegiance to defend His Glory.

2. The *Duty* they were to join in, or
 the *Affection* of Soul, which they were to
 stir up on this occasion, *Let them be joy-*
ful. Tho' they have work enough for
 Tears, yet that must now give way. All
 the Springs of Vigor should awake, and fill
 the glad Solemnity. Let every heir of the
 Kingdom unloose his Bondage of Spirit.
 Whatever Soul is akin to *Sion*, let his
 Relation make him a sharer in the com-
 mon Joys. Let Praise rise with Mercy,
 and as the courses of Providence are extra-
 ordinary,

Serm. II. ordinary, strive to imitate 'em, with some thing peculiar, in Duty.

3. The Object and Provocation of this Joy: That which receives it, and that which stirs it up. Let them be joyful in their King; in what he do's, and in what He is: Let His Works quicken it, let Himself have it. This is to be understood of Christ, whom the Father has appointed to the chief Place of Note. *I have set My King upon My holy Hill of Sion.* That Hill from which Believers take their Titles, and to which they aim their Devotions. The Truth of our Lord's Government the Church then believ'd, and the Application of it they foresaw. For *Abraham saw His Day, and was glad,* we may well suppose the same of that Age that did not look thro' so great a Distance, but who found the Promises ripening, and had their Faith enlarg'd with new Discoveries. *David speaks concerning Him, for being a Prophet, he knew that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, He would raise up Christ to sit on his Throne.* Christ then, is the King of Sion, and carries on the Duties of His Empire Two Ways.

(1.) Spiritually; in the controls of Grace: His People are made willing in the Day of His Power: He binds them in

Psal. 110.

2.

Cords

Serm. II.

1 Pet. 1.5.

Eph. 1.22.

John 14.

1, 2.

I Sa. 41.15.
16.

Cords of Love, and makes all their perverseness yield to the Arguments that give Battle. He maintains them with a Secret Influence: They are kept by His mighty Power through Faith unto Salvation.

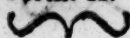
(2.) *Providentially.* He is the Head over all things unto the Church. He has Authority to dispose of Thrones, tumble down Kingdoms, and shake the Foundations of the World for their Security. He, that took such Care to furnish the Mansions in Heaven for them, will not lose them by the way. And we often find what remarkable changes His Providence works upon their Account; if earthly greatness will not serve His Church, it shall be crush'd under it. The Interest, that is usually sunk so low, may have the Lift of a kind hand, and come to trample upon Pomp, and debase Oppression. Now this is Matter of Joy. *Thou shalt thresh the Mountains, and make the Hills as chaff: Thou shalt Fan them, and the Wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and Glory in the Holy One of Israel.*

The meaning of the Text may be contain'd in this Proposition.

All true Christians are especially bound to rejoice in Christ, *the King of the Church*, upon any extraordinary Favour, that He vouchsafes to it.

I shall

Serm. II.



I shall, I. Enquire what there is in the Consideration of His being *their King* to excite this Joy.

II. Explain the Nature of *this Affection* or Joy in Him.

III. Shew why this is more peculiarly a Duty after some eminent Deliverance.

IV. Application.

1. Let us consider the *Object* of this Joy, *Sion's King*. And here I will restrain myself with the Context of *these Words*, and the business of *this Day*; both of which oblige my Tho'ts to His Providential Kingdom. And there are Three Things more especially, which deserve to be the matter of a Christian's Joy.

1. *His great Perfections*. He has all Royal Qualities.

A King's Nature; every thing to fill a Glory, and claim our Love. He has both an ample Capacity, and a State that's level to it. *I speak the things that I have made*, says David, touching the King: And this is His first Character, that *Grace is pour'd into His Lips*, and *God has blessed Him for ever*. And as His Furniture for this Work is *above the Sons of Men*, so is His Refreshment and Solace in it; *God has anointed Him with the Oil of gladness above His Fellows*. He has an

Psal. 45. 1,
2.

Verse 3:

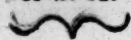
Arm

Arm that's fit to Rule, a Wisdom that ne- Serm. II.
 ver darkens, a Power that cannot yield. Ver. 4, 5.
In Thy Majesty ride prosperously, because of
Truth, and meekness, and Righteousness;
and Thy right-hand shall teach Thee terri-
ble things: Thine arrows are sharp in the
hearts of the King's Enemies, whereby the
People shall fall under Thee. He tells us no
 less Himself, *Counsel is Mine, and sound Wis-* Prov. 8.
dom; I am understanding, I have Strength. 14.

The Angels adore His Capacity in a
 cheerful homage. All the People of that
 upper World, where He has fix'd His
 Throne, cannot but Reverence the Maje-
 sty that is within view. This is *the Song* Rev. 15.
of the Lamb, great and marvellous are Thy 3, 4.
works, Lord God Almighty, Just and true
are all Thy ways, Thou King of Saints, who
shall not fear Thee, O Lord, and glorifie
Thy name? All Nations shall come and wor-
ship before Thee, for Thy Judgments are
made manifest. This is a Sovereign that
 fill His Empire: He governs without dif-
 ficulty or mistake, and this may be matter
 of Joy to God's People, to think that He,
 who has the management of them, is so ca-
 pable of answering His Trust. He has a
 Purity that adorns His Person, inspires
 His Laws, and glorifies His Palace; such
 an one *becomes us, who is holy, harmless,* Heb. 7.26.
separate from Sinners, and made higher than
the Heavens.

He

Serm. 11.



He has a *King's Heart*, a Love as wide as His Dominion, and may not this stir up the Affections of those, who are named after Him, and have put their trust in Him? Consider Him in all His Titles, and they

express an amiable Grandeur. *His Name is Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* The noble attendants that surround Him do not *make* His excellencies, but only *admire* 'em. His Perfections are not the effect of Praise, but rather the matter of it. This is a King, whom we may Name with

Psal. 126. Courage. The Lord shall reign for ever, even thy God, O Sion, to all Generations.

Something of His worth is seen here; and tho' it be but little, yet there is so much as will bear up a Christian's Triumph.

Exod. 15. He is glorious in Holiness, fearful in Praises, doing Wonders: And as far as this is discovered, it cannot but heighten our Joy. *Thy*

Psal. 77. way, O God, is in the Sanctuary; who is so great a God, as our God? Thou art the God that dost Wonders, Thou hast declared

Psal. 96.6. Thy strength among the People. Honour and Majesty are before Him, strength and beauty are in His Sanctuary.

Psal. 97.1. 2. His actual Government. The Lord reigns, let the Earth rejoice, let the multitude of Isles be glad thereof. He does not let His Qualifications sleep unemploy'd, but declares them in the most Beautiful Conduct.

ft. *The Lord reigns, He is cloathed with Majesty ; He is cloathed with Strength, herewith he has girded Himself ;* and, be-
 cause of this, *the World is stablished, that cannot be moved.* He has Power to con-
 fer for His People, Wisdom to contrive
 their Steps, and Love to save them. *His Throne is in the Heavens ;* but this lower
 World is subject to His Rule. Tho' the
 Enemies of the Church may think them-
 selves the only Gods upon Earth, yet they
 have had a terrible necessity to own, that
 there is One above 'em. He may, for a
 long time, hide His Sovereignty, and seem
 to neglect the Courses of Government : But
 Justice will run in its old Channel again.
 The space of Indulgence, that Sinners had,
 will wear out, and He will put on a new
 deal for His People. *For the Lord will not cast off His People, neither will He for-
 sake His Inheritance ; but Judgment shall
 return to Righteousness.*

Serm. II.
 Psal. 93.1.

Psal. 103.
 19.

Psalms 94.
 15.

Psal. 2. 4.

Psalms 94.
 1, 2.

list

Serm. II. *lift up Himself, and render a Reward to the Proud.* He takes care, that Ambition be not swell too large, that Innocency be not quite destroy'd. And certainly this is matter of Joy to Sion's Children, to think, that their God is *Universal Monarch*. He, who loves us, has all things under His control and will not suffer our Ruin. The Psalmist repeats his Summons to Praise upon this Consideration: *Sing Praises to our God, sing Praises to the King, sing Praises; for God is the King of all the Earth. Sing Praises with understanding: God reigns over the Heathen, God sits upon the Throne of Holiness.* Nebuchadnezzar had this Doctrine preach'd to him by the Captive Jews, and prov'd, beyond all Contradiction, by *seven Years Banishment* from Humane Society. He then learn'd, that *the most High rules in the Kingdoms of Men.*

Tho' Sinners are under no Subjection to Grace, yet there are Resolutions of Providence which they cannot break. The Enmity of their Natures makes 'em angry at Heaven; but actual Disobedience is a thing out of their reach. *The Counsel of the Lord shall stand.* He is the only King of the Creation; and tho' they are Adversaries to His Holiness, He can make 'em the Tools of His Power. The *Assyrian* was used to a variety of Purposes: He is first the *Rod of God's Indignation*, and then the *mark of*

Psal. 47.
6, 7, 8.

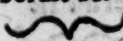
Dan. 4. 32.

Pro. 19. 21.

Isai. 10.
5, 16.

Grace may be resisted, but Sovereignty will not. They, that *would not have Him* Serm. II.
Luke 19.
17. reign over them, are bro't out against their Wills, and *slain before His Face*. The Spirit is often quench'd, but Justice lives. Sinners have Life and Death, Obedience and Misery offer'd to 'em; the first Choice is theirs, but after that's done, God will choose next. He puts it to them, whether they will own Him or no; but it does not rest at their choice, whether Misery shall engage their Refusal. Had it not been so, the Church would, long ere this, have sunk under the Tumult of Malice. But *He rules in Jacob to the ends of the Earth*. Ps. 59.13. He sits at the Helm of Providence, and directs all its Courses according to His own Measure. So that we rejoice in a King, who fills every part of the World, every Moment of Time, with a great Presence of Sovereignty.

3. *The Church's Propriety in both*. He is their King. His Qualifications are to enter into their Love, His actual Government to secure their Priviledges. What He is, makes their Portion; what He does, is for their Advantage. They have an Interest in His Name, and a Benefit in all His Providences. Isa. 63: 8. *He said, Surely they are My People, Children that will not lie; so He was their Saviour.* He is a Father to 'em, when they lie under oppressive Cruelty. These Clouds may
D hide

Serm. II.  hide the Relation from publick view, but they cannot bury it: And in a little time, His Bowels will break through the Opposition, and *command Deliverance for Jacob*. Thus saith the Lord to Pharaoh, *Israel is My Son, My First-born; and I say unto thee, Let My Son go, that he may serve Me.*

Psal. 44: 4.

Exod. 4.
22, 23.

2 Sam. 23.
5.

Isa. 41. 8, 9

The Enemies of the Church are sometimes tampering with Divine Love, trying how long it will bear their Rudeness without an open Resentment: But they usually carry the Experiment too far, and draw out their Cruelties to the Saints, till Consuming Zeal is weary of Forbearance. The Covenant, that God has bro't His People into, is, like His own Nature, Unchangeable and Everlasting. *Thou Israel art my Servant, Jacob whom I have chosen the Seed of Abraham My Friend. Thou whom I have taken from the ends of the Earth, and called thee from the chief Men thereof, and said unto thee, Thou art My Servant, I have chosen thee, and not cast thee away.* Till Enemies can quench the Love of His Heart, disturb the Firmness of a Promise, and break the Relation between Him and the Church, their Malice must live in vain, and die in contempt. He cannot look upon Believers, but He remembers the Bond He is in to them, and that Eternal Love, which inclin'd Him

begin this Relation. *Whosoever, saith* Serm. II.
to His Church, shall gather together Ira. 54. 15.
against thee, shall fall for thy sake. Not
 for any worthiness of thine own, but for
 my sake, as join'd in the same Covenant
with Me; and so the Reason devolves again
 on Himself.

And what a ground of Joy is this, to
 know, *whose God is the Lord*? Is He so Psal. 144.
 capable of Ruling, and actually possess'd 15.

Government? *Be glad, O ye Righteous*;
 what an Arm it is you trust in. His
 Qualifications are glorious, His actual Rule
 uninterrupted; and both these are for you.
 He Excellent, that is to make your Por-
 tion the better. Is He busie in every Pro-
 vidence? That's to secure you from the
 Enemies Rage. *Let the Children of Sion*
rejoyce in their King.

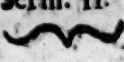
Q. What is it to *Joy in Sion's King*,
 for a Remarkable Deliverance?

Ans. This may be exprest several
 ways:

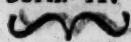
1. In a more *admiring Opinion* of His
 Excellencies. *Who is God, save the Lord*? Pl. 18. 31.

Who is a Rock, like our God? The Soul
 that's truly Gracious, cannot but have
 the valuable Tho'ts of God at the lowest;
 when Discouragements are removed,
 Heaven is peculiarly kind, then Ado-
 ration should fill with the Mercy. *Thy* Exod. 15. 6
Right Hand, O Lord, is become Glorious in

- Serm. II.** *Power : Thy right Hand, O Lord, has dash'd in pieces the Enemy.* The Wicked make their whole Conversation a slight upon God, as if His Arm were not deserving Reverence, or His Grace of Choice. The
- Job 22.17** *say unto God, Depart from us ; and what can the Almighty do for them ?* And the Hypocrite is really of the same Temper tho' he has the Art to conceal it. His Devotion is a strain ; the Gravity of his Looks and Actions is no more than a Complement. His inward part despises his Majesty, whom he pretends to adore. He has no awful Prospect of Omnipotence, no sensible taste of the Divine Love. Nor can the Christian himself may run low in the
- Deut. 32.15** *Temper, and lightly esteem the Rock of Salvation.*
- Isa. 49.16.** *When Sion said, God had forsaken her, was there not Reproach enough in the*
- Rom. 2.20** *Language ? As the strength of Faith gives Glory to Him, so the successes of Unbelief are a Robbery upon His Honour. Can Infinite Goodness fail, or Eternal Truth die ? Can the Supreme Nature change, the Articles of an Everlasting Covenant be repealed ? No less than this horrid Blasphemy is lodg'd in these desperate strains. Now when the King of the Church declares His Majesty and Kindness in His Providence, it's time to drop our Suspicions with shame. When he turn'd again the*
- Psal. 126.2**

of Sion, we were like them that dream'd. *Serm. II.*
 we were so far from Believing before-hand, 
 that we doubted of it, when the Mercy
 came : But then was our Mouth fill'd with
 laughter, and our Tongue with singing : The
 Lord has done great things for us. Our first
 duties of Joy are perform'd this way : We
 should here take occasion to see the height
 of His Throne, the compass of His Govern-
 ment, and the closeness of His Love to
 us.
 2. In an hearty Gratitude for all Mer-
 cies receiv'd. The Kindness that comes
 from Heaven should draw our Hearts back
 again with it. *What shall I render unto the* *Psal. 116.*
Lord, for all His Benefits towards me ? I *12, 13.*
will take the Cup of Salvation, and call up-
on the Name of the Lord. I will relish my
 deliverance : As the Salvation is my Mer-
 cy, so it shall be my Cordial. When God
 speaks Peace with such a powerful Lan-
 guage, we should not be silent in His
 praise. We cannot reward His Love, any
 more than we could deserve it ; but it's
 highly Reasonable, that we make a serious
 acknowledgment of it. *Give thanks unto* *Psal. 107.*
the Lord, for He is good, His Mercy en- *1, 2.*
dures for ever : Let the Redeemed of the
Lord say so. Tho' all are obliged to own
 it, yet they peculiarly. Their Dumbness
 is inexcusable.

Serm. II.



Have we not pray'd with all the violence of Distress, for this Favour? And is it not worth our Gratitude? There should be a Flame of Love, in proportion to our former Earnestness. A serious Petitioner usually vows something of this kind before

Ps. 7. 6, 7. hand. *Arise, O Lord, in Thine Anger, lift up Thy self, because of the Rage of mine Enemies: Awake for me to the Judgment Thou hast commanded; so shall the Congregation of the People compass Thee about: for their sakes therefore, return Thou on high.* It is a Scandal upon the Wicked, that, tho' Affliction makes 'em howl upon their Beds,

Hos. 7. 14. yet they are careless of all Returns to the Kindness that saves 'em. Our Saviour takes

Luke 17. notice, that Ten Lepers were cleansed, but 17. Nine of 'em had no regard to the Mercy, or their Great Benefactor. Let not this be our Reproach, that, when Heaven took so much pains to deliver us, we were Grateful to our Blessings: That they lay dead in our Memories, and did not stir us up to any payments of Gratitude.

3. In a fresh Devotion to His Will, and a more zealous Study of His Honour. The Gratitude, that is not practical, both affronts God, and shames the Deliverance. At such a time, He owns us for His People, and expects we should do the like back again. *The Lord is my Strength and Song, and is become my Salvation. He is my God*

Exod. 15. 2

and I will prepare Him an Habitation; my Father's God, and I will exalt Him. *Jacob* Serm. II.
Gen. 28.

resolved, when he came back to his Father's

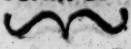
house, the Lord should be his God: He had chosen Him before, and certainly would not have Him upon so low a Condition; if he never came thither, that should be no starting-matter: But upon this Mercy, he will do it over again with a fuller Love, and a more close Attention to the Vows that he made.

The Joy that only loves to swell in an excess of Riot, is *Earthly, Sensual, and Devilish*. Jam. 3. 15.

What? Will you praise God with Sin, and use all these Favours as so many Instruments of His Dishonour? If serious Religion doth not gain ground in our Hearts, and lives, your Mercies are lost, and your Joys provoking.

4. In an open Proclamation of His Perfections and Kindness. It's not enough, that we have a rising Love in our own Hearts, and tell Him in private our sense of His Hand in the Deliverance: But we are to spread His Name, and make His Power known. Psal. 106. 8 The Mercy is publick, and so should our Expressions of Gratitude be: That all those, who see the Providence, may hear it repeated in our Gladness.

5. In a Resolution to trust Him in future Straits. Our Joy must look both ways; Backwards, to the Blessings that are wro't

- Serm. II.  out already ; and Forwards, to those Pro-
 vidences that are but now ripening. It
 is a Reproach upon the Author of our Mer-
 cies, if we dare not put Confidence in Him
 when Trouble revives. *Let mount Sion*
 Psal. 49. 11 *rejoice, let the Daughters of Judah be glad*
because of Thy Judgments. But this is not
 enough, He would have the Memory of
 this Kindness handed to following Ages
 as so much Heartning to the Faith of the
 Ver. 13, 14 Church then : *Mark well her Bulwarks*
consider her Palaces, that ye may tell it to
the Generations to come : For This God is
Our God for ever and ever, and He will be
Our Guide until Death. We do not get
 our full discharge from Fears, till we drop
 a sinful Nature, and fly above a noisy World.
 After we have receiv'd a Mercy, we may
 expect, that Affliction will take the next
 turn with us ; and the use we are to make
 of present Favours, is to venture our selves
 upon the same Goodness in time to come.
 The XLVith Psalm was fram'd on purpose
 to admire God, because He had made the
 Nations silent, had quash'd their Tumults
 Pf. 46. 9. *making Wars to cease to the ends of the*
Earth, breaking the Bow, cutting the Spear
asunder, and burning the Chariot in the Fire.
 Now, the Church takes Heart in the sense
 of this, and makes a Challenge as general as
 Verse 12. *her Troubles, The Lord of Hosts is with us*
the God of Jacob is our Refuge.

III. Why

III. Why is this Joy in *Sion's King* so *Serm. II.*
 peculiarly a Duty, after some Eminent De-
 merance?

Ans^r. 1. Then is *God most glorified*. He
 seems to be *Greater than all Gods*. Un- *Exod. 18:*
 chief flatly denied Him, and Faith stag- *11.*
 ged before: But when He makes these
 remarkable Appearances, Wickedness is
 dumb, and Grace recover'd. The Church
 has then an Answer ready at hand to all
 the Charges of Profaneness. When *the*
athen say, Where is now Their God? *Psal. 115.*
 they can not only point upwards, and say, *2, 3.*
Our God is in the Heavens; but can also
 say, *He has done whatsoever He pleased.*
 When the Sons of Men were so bold, as to
 question His Power, who could be joyful?
 What serious Person could act in so much
 accord to Providence, not to bleed when
 his Lord is wounded? *As with a Sword in* *Psa. 42:10.*
his Bones, do mine Enemies reproach me;
while they say continually, Where is Thy
God?

But in these signal Mercies, He fetches
 the Honour that He seem'd to lose.
 The Greatness, that was denied, comes to
 be felt. Experience baffles Atheism. The
 wretched Cabal of Enemies cannot dis-
 believe the Arm that is so heavy upon
 them. How Great does a Saviour appear,
 when Sinners are crawling, Policy befool'd,
 and Oppression humbled? And will it not
 strike

Serm. II.  strike a Joy through the honest Heart, see his Lord's Praise in these fresh Ornaments? *The Children of Sion* must be glad when *Their King* reigns in despite of Malice, and sets His Name above all Robery.

2. Then we have *peculiar Obligations* to this Work, because this comes in as an *Answer of Faith* and Prayer. *In that day shall be said, This is Our God, we have waited for Him, and He has sav'd us: We have waited for Him, and will be glad and rejoice in His Salvation.* Perhaps we have had many a struggle with the Throne of Grace, and to find, that we did not believe, and cry in vain, must needs make our Joy glorious. We have had but dull Thoughts of this Mercy before it came: Necessity made us pray, and Promises bid us hope; but we were sometimes flat in Request, and oftner sunk in Expectation; ready to stand up an Address with despair, rather than keep asking. It was an Imagination that frequently return'd, *We have cleans'd our Hearts in vain; God would not lend an ear to our regard to us.*

Now, when Petitions come back again, chang'd into Mercies; when Faith is humbled with those Blessings, that it has been fighting for, may not the Soul then rejoice?

Pl. 116. 1. *I love the Lord, because He has heard my Voice, and my Supplications.* We then

as they, *Let Israel hope in the Lord, for with the Lord there is Mercy, and with Our God is plenteous Redemption.* Serm. II.
Pfal. 130:
ult.

3. Our outward *Hindrances* in this Work all removed. We have then an open way; wide enough for the most extended trial. In the heat of Affliction, we had the Scorn of Enemies to flatten our Joys. They were jeering us with the *Songs of Sorrow*; and such a Derision as this must be very painful. We could not manage our way in that Work of Gratitude, whilst the *City of our Solemnities*, lay in Rubbish. But now God has baffled them: Our Plots cannot be their Jest any longer. Their Plots are unravell'd, their Threats dissolv'd. Heaven has plung'd them into Contempt, and made 'em Infamous. They are now past Bantering our Religion, making their Scurrility palatable with Seriousness. We may now rejoice, and have none to make us afraid. We must scarce tell them, that we had a *King of Sion*, whilst our selves lay at their Mercy: But Divine Sovereignty has at last appear'd, and we may well rejoice in that Arm, which themselves cannot deny.

Serm. II.

APPLICATION.

The Mercies, that are united to the Memory of *this Day*, are such as represent the *Great Keeper of Israel* in all His Glory. We, in this Nation, have seen an Army greater than Earth, and a Wisdom deeper than Hell. God seems to have chosen *England*, as the Stage, where He would shew His Wonders, and glorifie His Love. When the Devil and Sinners join'd in one Conspiracy, and temper'd their Plots with so much Cunning, and guarded them with a powerful Interest; nothing below Almightyness could break the Design, and quench their Industry. *If the Lord had not been on our side, may Israel now say, the Waters had overwhelm'd us, and the Stream gone over our Soul: But the Snare is broken, and we are escaped. Our help is in the Name of the Lord, who made Heaven and Earth.*

When Religion lay gasping, bruis'd with open Persecution, and undermin'd with Hypocrisie; God stunn'd the Violence that was Publick, and expos'd the Mischief that kept working under disguise. Who could have tho't, when there was so great a mixture both of Gospel and civil Liberty, that there should be any room for a *Saviour upon Mount Sion*? The Gates of Deliverance seem'd to be lock'd up: A piteous Zeal

could have no likely Passage to us; and Serm. II.
yet, through all this Defence and Crowd,
God made room.

All thinking Persons cannot but know,
how He *restrain'd our Rulers* for some time,
and when that would not do, He kindly
ang'd 'em: That if *the Earth* would not
up the Woman, One of her own Breed
would. We have indeed several things to
tune our Gladness: The Reformation
ults; Mutual Charity, the Soul of our
religion, is starving; Consciences harden;
practical Seriousness fails. But yet we
all wrong Heaven, if we deny these Ex-
traordinary Favours. God has hitherto
helped us with a kind Omnipotence; and
now, *Let Israel rejoice in Him that made*
us, let the Children of Sion be joyful in
their King.

THE

Serm. III.

Newcastle,
MDCCII.

The Great VALUE

O F A

Seasonable Deliverance

Consider'd and Applied.

Deut. xxxii. 36.

*The Lord shall judge His People, and
repent Himself for His Servants
when He seeth that their Power is
gone, and there is none shut up or
left.*

THESE Words are part of that
Song, which Moses was to leave
the Children of Israel, as a Lega-
cy to their succeeding Ages. He had served
them with Courage and Integrity all along;
And now, at his Death, he is tho'tful about
them; and accordingly pens this Divine
Composure, and Charges 'em to be often
repeating it. It was a Project of God's own
forming, as a Preservative from that Apo-
stacy, which they were already sliding into.
They

They had dangerous Symptoms upon 'em Serm. III.
 Idolatry and Faction. The Presence of
 his Great Ruler could scarce restrain 'em
 from a perverse Carriage, and a sullied Re-
 volution. *I know*, says he, *thy Rebellion, and* Deut. 31.
stiff neck; behold, whilst I am yet alive, 27, 29.
have been rebellious against the Lord, how
much more after my Death? For I know, that
after my Death, ye will utterly corrupt your
eyes, and turn aside from the way which I
have commanded you, and evil will befall you
in the latter days, because you will do evil
in the sight of the Lord, to provoke Him to
anger, through the work of your hands.

The Song is well adorn'd with serious
 Rhetorick, that it might at once give 'em
 both Conviction and Pleasure. Here's work
 enough for Conscience to move about, and
 that the Affections do not want their pro-
 per Charms of Eloquence. His *Doctrine* Deut. 32.
drop'd as the rain, and distill'd as the dew, Verse 2.
like the small rain upon the tender herb, and
like the showers upon the grass.

This Song is a Mixture of *History* and
Prophecy: A Memorial of what had been,
 and a Conjecture at their future Carriage
 and Dispensations; as they had always shewn
 an undutiful stiffness, so *Moses* takes it for
 granted, that the old Temper would revive
 after his Death. They were breaking into
 Parties under his Government, and threat-
 ning to ruin the whole State with Con-
 fusion.

Serm. III.  fusion. They often endeavour'd to mix their Worship with *Heathenism*, as if they would quarrel God in their Devotion. And it was but too possible, that this Principle would break out with more Violence and less Correction, when *Moses* was removed.

But he gives them an awful Assurance that if they did practice their Rebellion over again, they might expect a revival of former Punishments. This would blast all their Endeavours, dispirit them in Battle and put Gall into every Providence. **Verse 30.** *Should one chase a thousand, and two put a thousand to flight, except their Rock had sold them, and the Lord had shut them up?* God would not always endure their Provocations, but should at last seek the Defence of His Glory in their fall, if they did not promote it in a way of actual Duty. The words, that immediately fore-run the Text, represent Him as speaking out His designs of Wrath to a wicked People: **Verse 35.** *Me belongs Vengeance and Recompence, their Foot shall slide in due time, for the day of their Calamity is at hand, and the things that shall come upon them make hast.* Though they were never so firm and secure in the Possession of their Priviledges, yet Heaven would give them a trip, and bring them down. With such Dispensations as these would He visit their Iniquity.

Now

Now, this Verse lets us hear a change Notes; more calm and healing Language. He supposes 'em almost wasted with the long Corrections of Providence; in this Desolation, he breaths a reviving Promise: *For the Lord shall judge, &c.* here we may observe,

1. A signal Glorious Mercy: *The Lord shall judge His People, and repent Himself of His Servants.* It's laid down in two expressions, to intimate the fulness of the blessing, that it shall answer all their Necessity and Complaint.

2. *He shall judge His People.* He now supposes them to be hardly dealt with by an Oppressor: In a lonely desolate Condition, crush'd with a barbarous Arrogance. And indeed, it's no strain upon Reason to imagine, that the Enemies of the Church should break the Laws of Justice, as well as Charity. An Opposition of Nature to all Seriousness, is apt to make 'em do it. But God will right His Servants, and own their Cause, with a favourable Appearance. He will not suffer iniquitous Malice to sin both against Equity and Love. He has a constant over-sight of our Carriage, and sometimes speaks as if Heaven were suspicious of 'em. *Thus saith the Lord of Hosts, I am jealous for Jerusalem, and for Sion, with a great Jealousie; and I am very sore displeased with the Heathen,*

Zech. 13.
14, 15.

Now E that

Serm. III. *that are at ease, for I was but a little displeased, and they helped forwards the Affliction. But the other Branch of the Promise springs a richer Vein of Comfort.*

2. He will repent Himself for His Servants. They might consider, that He was their Adversary, and all the Courage of Nature must bend under this Reflection. If Sinners persecute 'em, they know it's for much Pride, Cruelty, and Injustice: But God never strikes an unrighteous Blow.

Deut. 32.4 *all His Ways are Judgment and Truth.* Now, tho' the Punishment was so deserved, yet it shall be removed. He did them wrong, when He vow'd their Calamity; but He will call in the Resolution again, and change the Face of Providence towards them.

Jer. 31.20. *Since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him, I will surely have mercy on him, saith the Lord.* So that, here's Justice for 'em against Enemies; here's a Relent and Turn of Heart in God. Their Adversaries Malice shall be avenged: Their Divine Anger shall thaw down, and run out in Streams of Compassion. This is the Promise that He makes, and stamps with Heaven's own Seal.

Num. 23. *When He has blessed, no Man can reverse it.*

2. Here's the Season when He would make good His Promise. When He sees that their Power is gone, and there is none

up or left. His Presence is never more
edful, than in such a scarcity of Friends.
will thus time His Favours, and pub-
them in the moment of Danger. Here's
ariety of Words to express the wild and
htful Case that they might be bro't into.
hall not amuse you with the differing In-
pretations that learned Men have put up-
this Text : That's the way to lose our
e in an Explication, and perhaps may
ner give your Tho'ts, an Intanglement,
n a Discovery. This brief account you
y take of the Matter. Their helpless
e is set out in two particulars.

1. Their Incapacity of Self-relief. *Their*
power is gone. They are not in a Condi-
n to fence against the Enemy. All their
ility is wasted. Thus the Complaint
s : *He has made me desolate, and faint*
the day. The Yoke of my Transgressions
bound by His Hand; they are wreathed,
come upon my neck. He has made my
ngth to fall; the Lord has delivered me
their hand, from whom I am not able to
up. The Lord has trodden under foot
my mighty Men in the midst of me; He
call'd an Assembly against me, to crush
young Men.

Lam. 1:
13, 14, 15.

2. Their despair of Foreign Assistance :
re is none shut up or left. Not a Friend
appear for 'em, and espouse their sinking
test. *For these things I weep, saith the*

Lam. 1:
16, 17.

Serm. III. Church, mine eye, mine eye runs down
 water, because the Comforter, that should
 have my Soul, is far from me: My Children
 are desolate, because the Enemy prevail
 Zion hath spread forth her hands, and there
 is none to comfort her. We cannot imagine
 Case more distress'd and cloudy than
 Church is here suppos'd to be in. When
 when 'tis thus with her, when she has
 no Power within, nor Friends abroad
 when her Defence is gone, her outward
 Alliance broke, then will God judge
 People, and repent Himself of His Service
 The Sense of the Text is this:

The Church's greatest distress and danger
 is a fit time for God to shew Himself in
 deliverance: That's a proper Season
 Mercy. A time of Hazard and Agony,
 Ezek. 16. 8 a time of Love. When He passes by,
 sees them in Blood, then He saith unto
 Live. This might be made good from
 Records of the Church in all Ages.
 promises to save us after the manner
 Egypt; and that was a Mercy of this
 nature in all its steps.

Exod. 3. When the Israelite's Bondage was
 7, 8. severe, then He sets up Moses on the
 Ib. 12. 29: of Service: When Pharaoh was hardened
 by a long train of Miracles, so that
 could imagine there should be any
 of Tenderness in Him, then Death
 an Arrow into every Family: Upon

Serm. III.

1b. 12. 33.

1b. 14. 28.

2 Kin. 14.

26.

People, who before endeavour'd to keep
 possession, *thrust out* their Captives. And
 when they would needs recover all, and
 brin'g 'em back again with a mighty hand,
 the Power and Spirit of the Nation is
 crush'd in the *Red Sea*. So that you see,
 how Providence has acted by this Rule al-
 ready. And several Years after, it is said,
 that *the Lord saw the Affliction of Israel*,
 that it was *very bitter*; for there was not
 a shut up, nor any left, nor any helper for
 Israel: And then the Lord said, *That He*
should not blot out the Name of Israel from
under Heaven.

The Method shall be:

I. Briefly to shew, *why* God's Interest is
 suffer'd to run so low, that His People
 shall want their Power?

II. To represent the *fitness* of a Provi-
 dential Appearance at *such a time*: Or how
 peculiarly seasonable it is to visit them in
 such Distress.

III. To make some Application. And,
 lastly, To conclude with some Remarks
 on *this Day*, and the Mercy that we are
 to remember in it.

I. WHY does God ever let His Interest
 be so much a sufferer, that it shall want
 inward Power, and sufficient Alliance?
 We might largely account for such an Order
 and Method of Providence; but you may
 satisfy'd in these two Answers.

Serm. III.



Jam. 4. 5.

I. Hereby He shews a just *Resentment* of His People's Folly and Disobedience. They are in them *a spirit that lusts to envy*, which sometimes gets vent, and proclaims it self in actual Rebellion. They have not parted with the Infirmities and Disorders of Nature: They often shew, that their Holiness is mixt. Their Contempt of God, and mutual Strifes; their Fellowship with those of a wicked Conversation, and boldness in tampering with Sin: All these are lamentable Arguments, that there is something else besides Grace in their Hearts. Now these outbreaks of Corruption wound the Name of GOD with a peculiar Dishonour.

Should this escape the Censure of Providence, it would look as if He indulged their Sins. What a Rant of Blasphemy might the Enemies of Religion allow themselves in? Or at least, it would give the Atheism a secret Pleasure to observe God's Indulgence of all this Folly. To prevent such odious Reflections upon Himself, He draws a Cloud over His disobedient Children: He lets the World see, that their Persons are Favourites, yet this rudeness of Nature is an Abomination. *Amos 3. 2. I have known of all the Families of the Earth, therefore you will I punish for your Iniquities.*

Serm. III.

For this cause He has crumbled Churches, *Rev. 2. 23.*
 os'd the Bonds of Society, because they
 ere not preserv'd by a temper of Love.

*will kill her Children with Death, and all
 e Churches shall know, that I am the Lord,
 hich searcheth the Reins and the Heart,
 d I will give unto every one of you accord-*

to your Works. Upon such a Provoca-
 on, He has wasted a People, and scorn'd
 Nation at once. When their Fulness has

sten'd them into Luxury and Atheism,
 e has dried up the Springs of Relief, and
 rn a dreadful Testimony against their

ominations. *The Banquet of them that
 etched themselves, shall be removed. The
 ord God has sworn by Himself; saith the* Amos 6.

ord God of Hosts, I abhor the Excellency 6, 7.
Jacob, and hate his Palaces; I will de-

*ver up the City, with all the People that
 therein.*

2. This way He *purifies* and reforms
 em. When Religion flows in a Channel

Peace, many fall in with it, who have
 o heart at all to God and His Interest,
 at love the dalliance of Prosperity. What-

er Service these may do the Church by
 accident, yet 'tis certain, as their Natures
 hor it, so they are usually a distemper in

One Sinner destroys much good: Their Eccles. 9
ypocrisie embitters those that observe it 18.
 gainst Religion: Nay, whilst they lie un-
 spected, they are a rot to the Fellowship.

E 4

They

Serm. III. They clog the Work of the Lord by a cold Profession. They are sometimes explained in scandalous Crimes; but when they are most secret, yet then they lie as a dead weight upon the Society. Thus it has been in all Ages, and the Trick yet continues. Persons will observe where the Sky looks clearest: They love a Religion that's most pamp'ring to their Ambition and Interest.

Esh. 8. 17. *Many of the People of the Land became Jews for the fear of the Jews fell upon them.*

Now, in a time of great Trouble, the Church is scow'r'd, and gets fairly rid of this Stench and Corruption. They will not endure rubbing: A sifting Providence discovers them. Perhaps no Church-Censures could remove them, but Providence wipes 'em off, with Honour enough to the Society they fell from. Thus the Church is often melted down again, scumm'd of its Dross, and made more amiable and solid. *Tho' they have lain among the pots,*

Psa. 68. 13. *yet they shall be as the wings of a Dove, cover'd with Silver, and her feathers with yellow Gold.* At such times does Religion unload, and cast the Burden, that it has long groan'd under. **Mat. 13.** *He that receives the Seed into stony places, is he that hears the Word, and with joy receives it; yet he has not root in himself, but endures for a while; for when Tribulation and Persecution arises, because of the Word, by and by he is offended.*

II. WHY

II. WHY is a Time of this Distress and *Serm. III.*
 calamity so fit for God's appearing in His
 people's Deliverance?

I. He may then very honourably save
 them, in a way of Justice to His Enemies.
 When the Lord awakes, as one out of sleep, *Psalm 78.*
 and like a mighty Man that shouts by reason *65, 66.*
 of wine; He smites His Enemies in the hin-
 der parts, and puts them to perpetual re-
 mance. It's usual, in these black Days,
 that Blasphemy opens its mouth; Malice
 and Cruelty shew themselves upon every
 tongue. *All the Enemies of Sion open their* *Lamentations 2.16*
mouths against her, they hiss and gnash their
teeth; they say, We have swallowed her up,
certainly this is the Day we have looked for,
we have found, we have seen it. The Per-
 secutors, who durst not speak their Malice
 in Prosperous Times, are unchain'd from
 their Reservedness, when Christianity is
 under a Cloud: That's their hour, and the *Luke 22.*
hour of Darkness. They can easily tran-*53*
 scend the Interest, that's already prostrate
 before them. Sinners have the Cowardice
 of their Master; as Satan was the fiercest
 test upon Christ in the Wilderness, so the Tools
 of his Interest pour in upon the Church,
 when she is in the like Solitude. The
 sins are taken off in a time of Sion's trou-
 ble: Such as flatter'd her before, or how-
 ever behav'd themselves with a Calumnies,
 will now declare a more tempestuous En-
 mity. When

Serm. III.

When so much of this Rancour is stirring, it's time for God to appear: *Th*
saith the Lord God, My People went down
Isa. 52. 4, 5 *aforetime into Egypt, to sojourn there, and*
the Assyrian oppressed them without cause.
Now what have I here, that My People
taken away for nought? They that rule over
them, make them to howl, and My Name con-
tinually every day is blasphemed. He suffers
 by every Reflection, and more especially
 in the actual Cruelties of Wickedness.
 Persecution cuts into Christ Himself, *cri-*
Heb. 6. 6. *cifies Him afresh, and puts Him to open*
shame. Now, when Religion is sunk so
 low, by the pressure of Enemies, 'tis but
 Justice to throw off the load. At that
 time, it may be presum'd, that the Sinner
 has fill'd up his measure of Guilt, and is
 ripe for Slaughter. Therefore *the Lord*
Isa. 42. *shall go forth as a mighty Man, He shall*
13. 14 *stir up His Jealousie like a Man of War.*
He shall cry, yea, roar; He shall prevail
against His Enemies. I have a long time
holden My Peace; I have been still, and re-
frain'd My Self: Now will I cry like a
travailing Woman, I will destroy and devour
at once. He will give a reward to the
 proud. If He was no more than the Go-
 vernor of the World, and stood in no
 particular Relation to His People; yet He
 would stir up Himself to the repairs of
 that Honour, which Enemies violate.

Seeing

Seeing it is a righteous thing with God, to recompence Tribulation to those that trouble
 Sermon. III
 2 Theff. 1
 6.

2. A Deliverance so tim'd, will bring
 all the Glory to Himself. *The Earth mourns* Isa. 33. 9,
and languishes; Lebanon is asham'd, and 10.
is brought down; Sharon is like a WilderNESS;
Basan and Carmel shake off their Fruits;
now will I arise, saith the Lord; now
will I be exalted, now will I lift up
my self. He has sometimes express'd a
 Caution, lest His People should rob Him
 of any rightful Honour. He knows how
 the Self is to be creeping into God's
 Throne, and catching at His share of Re-
 putation. To prevent this, He makes a
 double Reform in Gideon's Army. He
 thinks it dangerous to prosper a Multitude,
 lest He should lose His part amongst them.
the People that are with thee, are too ma- Judg. 7. 2.
ny for me, to give the Midianites into their
hands, lest Israel vaunt themselves against
me, saying, Mine own hand has saved me.
 The Person that either dives into Him-
 self, or observes the greediness of Pride in
 the World, will see the need of such a
 Caution. As 'tis dangerous to run away
 with God's Honour, so 'tis a Sin, that we
 cannot easily guard against. Conceit and
 self-applause is the freest Breath of Nature.
 Now, when the Church is in her Af-
 flicting Solitude, abandon'd to an helpless
 un-

Serm. III. unpromising Condition; Deliverance then
 will proclaim its Author. At such a time
 God writes His Name upon the Mercy in
 great Letters, for the common Perusal and

Psal. 44.3. Wonder of His People. *They got not the
 Land in possession by their own Sword, nei-
 ther did their own Arm save them; but Thy
 right Hand, and Thine Arm, and the Light
 of Thy Countenance, because Thou hast a fa-
 vour unto them.* Thus He puts a stop to
 the Creature's Claim, and gathers up all
 the Glory of the Action to Himself. Such
 a Providence is the Work of pure Divinity.
 It's above Humane Reach, and pulls the
 Serious Heart upwards in Songs of Grati-
 tude. *Not unto us, O Lord, not unto us,
 but unto Thy Name give Glory, for Thy
 Mercy and Thy Truth's sake.*

3. His appearing so seasonably will con-
 tinue the Impression of the Mercy upon
 His People's Minds. It's thus with parti-
 cular Souls. *Abraham* rears a Monument
 Gen. 22. to the Honour of God, and names it after
 14. the Providence that He would remember
 by it: *Jehovah-Jireh, in the Mount the*

Psal. 116.6 *Lord will be seen:* So does *David*, *I was*
bro't low, and He helped me. *Hezekiah*

Isa. 28 | 20. another Instance to this purpose: *The Lord*
was ready to save me, therefore will we sing
my Songs, all the days of our Life, in the
House of the Lord. And thus will the
 whole Church do: They'll not be so ap-

to forget the Deliverance, which caught them up in the moment of Ruin. When they were in a daily Expectation of Misery, and saw what Trains of Destruction were laid for them, the Face of Salvation then like the Sun's rising at Mid-night; it's so strange, not to sink into the Memory.

Serm. III.



God lets His People tremble, upon the lips of a Gulph that would swallow them up; and when the Ground begins to give way with them, He pulls 'em back by an Arm of Love. And is not this enough to perpetuate the Mercy, and make it so incomparable, as if it were rather a part of the Mind, than a Guest lodg'd in it?

4. It will determine and encourage their Hope in His Goodness for the time to come. When Deliverance cuts a Glorious Way through so many Hazards, it lets us see that a God can do: So that upon the return of the like Difficulties, we may freely trust in ONE, who is so well acquainted with the Methods of Salvation. *Awake, Isa. 51. 9;*
Awake, put on strength, O Arm of the Lord;
Awake, as in the ancient days, in the Generations of old; art not Thou It that hast
slain Rahab, and wounded the Dragon? As
 this is a good Argument in Prayer, so it may serve as a Prop to our Faith, when we bend under heavy Discouragements.

It's

Serm. III.

It's easie to argue from past Experience to future Mercy: There's a Connection between old Kindnesses, and those we are now begging for, because they are the Work of the same God. As He got such an ample Victory over our Calamities once, so a capacity of saving us again, is still laid up in His Omnipotence. These tastes of His Power and Love, will put more Sweetness into the Promise, and Activity into our Hope. It shall both swell the Breast, and teach the Mouth to draw it.

Exod. 15.

17, 18, 19.

Thou shalt bring them, saith Moses, and plant them in the Mountain of Thine Inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in; in the Sanctuary, O Lord, which Thine Hands have established; the Lord shall reign for ever and ever. How can he tell all this?

Ver. 20.

He gives a Reason of the Hope that was in him, in the next words; For the Horses of Pharaoh went down, with his Chariots and Horsemen, into the Sea, and the Lord bro't again the Waters of the Sea upon them, but the Children of Israel went on dry land in the midst of the Sea.

5. Deliverance is very seasonable in times of greatest Danger, because it usually comes upon the Exercise of such Grace, as is most Honourable to God. He punish'd us for His Glory; and He lets His Hand lie heavy upon us, till the very removal of it.

shall add a Brightness to His Name. *Serm. III.*

When the Lord has perform'd His whole *Isa. 10. 12.*

Work upon Mount Sion and Jerusalem,

When He will punish the fruit of the stout

Heart of the King of Assyria, and the glory

of his high Looks. Humanly speaking, He

could have been a loser, had the Salvation

made more haste, and given an earlier In-

terruption to the Scourge that His People

lay under. In this case, the Cordial had

come before the Ill Humours were clear'd

off. But when they are sunk so low, they

are commonly in a fit Temper to receive

the Mercy. Because,

First, Their Humility Qualifies 'em for

the Deliverance. It was not Meet to re-

store the Prosperity, which pamper'd

their Ambition till they had parted with

the abusive Temper. They must Enter

unto the Rock, and hide themselves in the *Isa. 2. 10.*

Dust, for fear of the Lord, and for the Glo-

ry of His Majesty. But, when their Spirits

are upon a just Level, as low and declining

in their Condition, then its not so dan-

gerous to trust them with the Mercy.

Awake, awake, put on thy strength, O Sion, *Isa. 52. 10.*

Put on thy beautiful Garments, O Jerusalem

my Holy City; for there shall no more come

unto thee, the uncircumcised and the unclean,

Make thy self from the Dust, arise and sit

on, O Jerusalem! Loose thy self from the

bands of thy Necks, O captive Daughter of

Sion.

Serm. III. Sion. God brings them by His Grace to value His meanest appearances, to love Religion in its ruins. Thus He takes off the wantonness of Temper, which provoked Him in the Day of their Solemn Feasts. He gives them an Appetite to the Crumbs that fall from His Table. And how Honourable is His Conquest over all their Pride and Lightness? Is not that Deliverance well tim'd that finds them in Tears for Sorrow melted down under the Rebukes of a Father, and embracing the Wounds of Christianity? *The time to favour Sion, the time is come, when God's Servants take pleasure in her Stones, and favour the People thereof.*

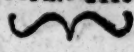
*Psal. 102.
13, 14.*

Secondly, They receive Deliverance at such times upon the Wings of Prayer, that He appears to be a God, who hears the Cry of the Humble, and this is one of His darling Characters: *Many times did He Deliver the Israelites, but they provoked Him with their Counsels, and then were brought low for their Iniquity: Nevertheless He regarded their Affliction, when He heard their Cry.* Distress has sent them often to the Throne of Grace, to beg the Day of that Salvation that God has promised. *Turn us unto Thee, O Lord, and we shall be turned, renew our Days as of Old.* It may be, they seldom minded the common Interest of Religion, when there was no apparent

*Psal. 106:
43, 44.*

Lam. 5. 21.

parent

rent hazard of it : They carried it slight- Serm. III.
 enough, and with a continual trifle of Spi- 
 till the Scourge made 'em feel. *There's* Isa. 64. 7.
he calls upon Thy Name, none stirs up him-
to take hold of Thee. But when they
 me to find a Reproach and Vexation upon
 e Name of Christ, when God *hid His*
ce from them, and consumed them, because
their Iniquities, it has taught 'em the
 y to their Knees. But now, O Lord, Verse 8, 9.
 ou art our Father, we are the Clay, and
 ou art the Potter, we are all the Work of
 ine Hand. Be not wroth very sore, O
 rd, neither remember Iniquity for ever ;
 old, see, we beseech Thee, we are all Thy
 ople.

Thirdly, Salvation, at such times, comes
 er an eminent Trial and Conquest of
 th. When Faith tells us of the Mercy,
 looks at two Attributes in the Divine
 ture, Power and Goodness, tho' it has
 ncipally to do with the former. It lays
 wn this as a certain Rule, that God is
 e to save us : And it strives to be assur'd,
 at He actually will do it. Indeed, our
 stress may be so great, as to give us a
 spicion of the latter ; but perhaps in the
 keft moment of Unbelief upon that head,
 may have unusual Convictions of Omni-
 nence. Our God, whom we serve, say the Dan. 3. 17,
 ee Worthies, is able to deliver us from 18.
 burning fiery Furnace ; and He will deli-

Serm. III. ver us out of thine hand, O King : But if not, if He don't actually save us, yet we believe His Power, and will not worship another God. Now, this puts a Credit upon His Name, when we can trust Him in defiance of all Danger and Objection.

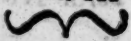
Rom. 4. Abraham consider'd not his own, nor Sarah's Age ; he stagger'd not at the Promise, through any Unbelief of this kind, but was strong in Faith, and hereby gave Glory to God.

APPLICATION.

1. See what *secure Guards* God's People are under. When, stripp'd of all created Help, they may run to a Confederate Omnipotence. *Their Redeemer is strong, the Lord of Hosts is His Name.*

2. Let us carry it with an *Ingenious Caution* to this Great and Perpetual Friend that when others leave us, we may be sure of an Almighty Reserve. *I, even I, am He that comforteth you ; who art thou then, that thou shouldest be afraid of a Man that shall die, and the Son of Man, that shall be made as Grass, and forgettest the Lord thy Maker ?*

3. In the time of *Sion's Troubles*, for your *Relief* : Flee to Him with Confidence hang about His Throne, and let no Unbelief beat you from it. If Deliverance take but slow steps, yet still act Faith

the Promise, and keep your selves quiet Serm. III.
with these two Considerations. 

First, That you have deserved a longer
bondage: Should He draw out the Thread
of your Captivity, yet He is Righteous.
All this is come upon us for our great tres- Ezra 9.13.
passes, and our evil deeds; Thou, our God,
hast punish'd us less than our Iniquities de-
serve.

Secondly, Rather believe that you're un-
worthy for the Mercy, than that God is un-
willing to give it. Suspect your own Dis-
orders, and keep up a venerable Opinion of
His Love. This is both safe and dutiful.
It will preserve your Spirits cool and tempe-
rate: You will never study any Revenge upon
Heaven, but believe your selves still under
the course of Providential Medicine, and will
be desirous, that *Patience should have its* Jam. 1.4.
perfect Work.

Thus I have done opening and applying
the Doctrine. We have a most remark-
able Proof of it in those Providences that
are recorded upon *this Day*, to the Memory
of after Generations.

It's now Fourteen Years since God bless'd
us with a *Kind REVOLUTION* in
our Land. Our Case before answer'd the
dismal Characters of this Text: *Our*
number was gone, nor was there scarce any
left, to appear for Religion and
Liberty: These the Enemy had damn'd

Serm. III. to Ruin. We may apply *Deborah's* words
 to that troublesome state: *They chose new*
 Judg. 5. 8. *gods, then was there War in the Gates, ye*
there durst not be a Shield or a Spear
among Forty Thousand in Israel. Those
 brave and gallant Spirits, who ventur'd to
 oppose an Exalted Tyranny, were, many
 of 'em, cut off. The Cause, which they
 wanted strength to defend, they seal'd with
 their Blood; and conquer'd in Martyr-
 dom, when they could not do it in Battle.
 And tho' they liv'd to see themselves dis-
 appointed, yet they dy'd in the Belief
 of what we have found. Their last Bre-
 Gen. 50. 25. *ath was something like Joseph's: God will*
surely visit you, and bring you up from
hence.

You may remember, how the Channels
 of Equity were choak'd up with Arbitrary
 Power. The Confusion, that begun in
 2 Chron. 15. 5. *Israel's Captivity, was the fore-runner*
of our Deliverance. In those times there
was no peace to him that went out, nor to
him that came in, but great Vexations were
done to all the Inhabitants of the Country.
 Religion we now profess, cast but a
 little Light, and was almost extinguish'd.
 In this desperate moment, God appear'd
 Pl. 10. 18. *to judge His Servants, that the*
Earth might oppress them no more.

He put a *fresh Reputation* upon *this* Serm. III.
Day, by the Arrival of His late Majesty
 KING WILLIAM; a Person richly
 form'd to all the Duties of Government,
 and whose Name is Embalm'd with *Mor-*
decai's Character; *He was Great among the* Eph. 10:3.
ews, accepted of the multitude of His Bre-
thren, seeking the Wealth of His People,
and speaking Peace to all His Seed. The
 Blessings, we enjoy'd in His Reign, were
 so many Intimations, that a peculiar Sway
 of Heaven directed Him all along. He had
 a Soul both for the Camp and the Palace.
 His Battles *retriev'd our Honour and Gran-*
deur, and His Councils *maintain'd 'em*.
 It was a signal Mercy, that He had Life
 enough to make the Nation ready for a
 War, and the Throne secure to a Prote-
 stant Queen. We owe the Blessing of
 this Government to God's Presence with
 the last. The same Hand, that rais'd up
 our first Deliverer, has continued His own
 Work in Her present Majesty, who has
 given the most Gracious Assurance, that
the same War shall be maintain'd Abroad,
and the same Peace at Home. *The Spirit* Deut. 34:9
of Moses rested upon Joshua; the Person
 of the Ruler was only chang'd; And so
 it is in *England*, tho' King *William's* dead,
 we have a living Copy of Him upon the
 Throne. The same God, that *taught His*
F 3 Hands

Serm. III. *Hands to War*, has blest the *same Cause* under another Sovereign. Her Armies have shrunk the common Enemy of Europe, to that degree, that we hope, he only lives for *Sisera's Fate*, to *fall by the Hands of a Woman*. Let this Text be our Consolation in a time of Danger, and the Voice of our Gratitude when Salvation comes.

The Lord judges His People, and repents Himself for his Servants, when He sees that their Power is gone, and there is none shut up, or left.

THE

THE
REPUTATION
THAT A

Great Deliverance

has in Future MEMORY.

NUMB. xxiii. 23.

surely there is no Enchantment against Jacob, nor Divination against Israel; according to this time it shall be said of Jacob, and of Israel, What hath the Lord wrought?

THIS Book is part of the History of God's Dealings with the Jews, in their Travels from Egypt to Canaan. It was a thing so Remarkable, to be all'd out of Bondage with Miracles, and led through a Wilderness with Safety, that they are charg'd to keep an exact Journal

Serm. IV.

Num. 33.

2.

of their Motions and Experiences. Moab wrote their goings-out, according to their Journeys, by the Commandment of the Lord.

Here are three Chapters that tell us what Treatment they met with from the King of Moab. They had an especial Ca-

Deut. 2. 5. tion, *not to meddle with a foot of his Land* because he was the Seed of righteous La-

Verse 9. The Lord said unto Moses, *Distress not the Moabites, neither Contend with them in Battle; for I will not give thee their Land for a Possession.* Yet this Man looks upon them as Enemies. He's in all the terror of De-

Ch. 22. 4. spair and Jealousie. Moab said unto the Elders of Midian, *now shall this Company lick up all that are round about us, as the Ostrich licketh up the Grass of the Field.* And his

Methods of Relief are as wild as his Fear. He had no hopes of crushing them in Battle, but strives to get Hell on his side. He sends to Balaam for a Curse upon this numerous People, and tempts him with

Verse 7. *the Rewards of Divination; which the New Testament brands with another Name,*

2 Pet. 2. 15. calling them, *The Wages of Unrighteousness.*

We find, that God denies him leave first to go upon this wretched Errand. And afterwards, when He allows him to comply with Balak, yet He gives his Thoughts and Words such a wonderful Turn, that instead of sinking the People, He raises them.

em: He pronounces the Success which Serm. IV.
 was hir'd to blast. He runs quite con-
 ary both to his own covetous and mali-
 cious Byass, and also to the Design that
 Balak had in sending for him.

So that here we have a lofty account of
 Israel's Happiness. We cannot suppose,
 that a Man, whose *Ways were perverse be-* Num. 22.
re the Lord, spoke his own Heart in all 32.
 these Beauties of Eloquence and Praise.

So, he was over-rul'd and commanded by
 Superior Being. *The Lord put a Word* Ch. 23. 5.

Balaam's Mouth, and He said, Return
unto Balak, and thus shalt thou speak. Thus
 he had told him at their first meeting.
 He had as much inclination to have damn'd
 them with a Curse, as he had afterwards
 to corrupt 'em with his more sensual Arts.
 But he knew his Malice was hamper'd,
 and therefore says, *Lo I am come unto thee,* Ch. 22. 38.

have I now any power at all to say any
thing? The Word that God puts into my
mouth, that shall I speak. And when the
 King was startled at the Blessing he pro-
 nounc'd, he gives the same Reason, *Must* Ch. 23. 12.

not take heed to speak that which the
Lord has put in my mouth: So again, *I* Verse 20.
have received Commandment to bless, and
he has blessed, and I cannot reverse it.

So that we may look upon all this Parable,
 as God's Voice, a peculiar Communication
 of His Mind and Will to this Person.

Spake

Serm. IV. *Spake I not unto thy Messengers, which thou
 Chap. 24. sentest unto me, saying, If Balak would give
 12, 13. me his houseful of Silver and Gold, I cannot go beyond the Commandment of the Lord, to do either good or bad of my own mind; but what the Lord saith, that will I speak.*

In the words we have *Israel's Safety and Glory.*

1. *Their Safety.* *There's no Enchantment against Jacob, nor Divination against Israel; i. e.* None shall attain their end. Every Plot and Attempt is blasted. It's in vain to fetch the Arts of Ruin out of Hell. The most accomplish'd Intrigues of Darkness cannot do their part upon a Nation, that's fenc'd about with Omnipotence.

2. *Their Glory, or Character.* *According to this time, &c.* Here observe:

1. The general *Extent* and *Surprize* of the Mercy. *It shall be said.* It will be a thing of notorious View, expos'd to Universal Admiration.

2. The particular *Relation* it had to them. *It shall be said of Jacob and of Israel;* the People whom Hell invades, and Heaven defends.

3. The *Author* of it: His Name is inscrib'd upon it, *What has the Lord wrote.* They shall all look at Him, when they are wondring at the Providence. The Enemies deny Him, and others are apt to forget

get Him, yet such an act of Great- Serm. IV.
 is would make its way to their Con-
 ences.

4. The *Occasion* of it, and that is some
 particular Deliverance: *According to this*
one, &c. Perhaps he has respect to the
 whole Train of Mercies, that reach'd from
 Egypt to *Canaan*. This was a thing of
 great and honourable Memory; it was of-
 ficially said of them, *What has the Lord wrō't?* Jer. 16. 15.
 as is enter'd into His Character, *The Lord*
that bro't up the Children of Israel Ch. 23. 8.
from Egypt. But it may be *Balaam's* Re-
 vocation does not take so large a Circuit; he
 only considering the particular Favour,
 which himself was the unwilling Instru-
 ment of; and *from that Time* it might be
 said, *What has God done for His People?*
 Now, that He has given them such an emi-
 nent Rescue from the designs of Men and
 Devils?

The Sense of the Words may be express'd
 in this *Proposition*.

God's signal appearing for a People, is a
surprizing Evidence of His Power, and a con-
firmation of His Honour upon them.

What sort of an *Appearance* is it, that
 bears this Glorious Character?

How is this so general and surprizing
 Evidence of His Power?

III. How

Serm. IV.

III. How does it put a continual Honour upon the People, whom He thus delivers.

IV. The Application.

I. WE must consider the Providence it self, which the Text gives us so magnificent an account of; and that is God's appearing with such a largeness of Mercy, does not only proclaim Himself, but fix a lasting Reputation upon His People. To I might answer in several Particulars, but I will only Instance in Four Cases, all which are visible in *Israel's* Deliverance, which we are considering in *this Chapter* and the late REVOLUTION in *England*, which we are call'd to remember *Day*.

I. God declares Himself, and honours His People, when He saves 'em against the most *likely Attempts* of Enemies. *Israel* was inclos'd with a great Number of envious Monarchs, who grudg'd the Success of their Arms, and strain'd their Invention to swallow 'em up. We read of none that enter'd into a League with them, but a little handful afterwards. God had *broken down their Hearts*. They acted with froward Zeal against this Pilgrim Nation. This is afterwards mention'd, both for the honour of God's People, and to secure Reputation to Himself; as a Monument

Josh. II.
20.

their Priviledges, and His Greatness : *Be-* Serm. IV.
cause He loved thy Fathers, He chose their Deut. 4.
and after them—to drive out Nations from 37. 38.
before thee, greater and mightier than thou :

—Know therefore this day, and consider it
thy heart, that the Lord is God in Hea-
ven above, and in the Earth beneath, there
is none else.

There was all the Policy of Nature to
 leave out the Intrigue of destroying this
 people; and because this was too little,
 they must have a *Scholar from below*, to
 inspire their Councils. The Court of *Moab*
 was not sufficient, and therefore they sent
Balaam; that what they could not do
 with Courage, they might make out with
 charms. And, you may observe, tho' they
 had no great Comfort in their own Pro-
 pects, yet they set an high rate upon his
 curse. *I wot that he whom thou blessest, is* Chap. 22.
blesst; and he whom thou cursest, is cursed. 26.

As if the Scales of Providence were hung
 in Hell: As if God had resign'd the Go-
 vernment of the World to the vilest Rebel
 against His own Throne. But this is the
 usual Giddiness of the Church's Enemies;
 when they have lost their Natural Cou-
 rage, they supply it with a Whimsical Faith
 in some wretched Contrivance or other.
 There are *many Devices in a Man's Heart*, Pro. 19. 21
nevertheless the Counsel of the Lord shall
stand. The God, who had terrified *Balak*,
 could

Serm. IV. could manage *Balaam*. The Heart of the one sinks and falls, and the Tongue of the other is hurry'd into a rapture of Blessing.

And thus it has been in *England's* Case. Our Histories tell us of a pompous Fleet that once came from *Spain*, with all the Gallantry of that Nation, on purpose to lay waste our Religion and Liberties. And that it might work a more Expedition to Ruin, they sent to *Rome* for a Blessing, that the *Balaam* of that place might stamp his Name upon the Undertaking, and ensure the Success: For they imagin'd, that *such as he blessed, were blessed; and they that he cursed, were cursed.* Thus they come with more Stateliness to enjoy the Prey, than they had Courage to secure it. This gave them immoderate Expectations, because a *Church-Gale* blew 'em on. But God took this Affront, and declar'd a loud Resentment in His Providence: For the *Armado* sunk under the Blessing it was so proud of. Now this is an eminent Discovery of His Greatness, and the peculiar Indulgence that He follow'd us with.

Isa. 2. 12, *The day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be bro't low; and upon all the Ships of Tarshish, and upon all the pleasant Pictures: And the loftiness of Man shall be bowed down,*

the haughtiness of Men shall be made ^{Serm. IV.}
 and the Lord alone shall be exalted in
 at Day.

2. When he works after an extraordi-
 ry manner, *without the help* of His Peo-
 . Perhaps He uses them, as He did His
 mies against *Sisera*, tho' *the Militia of* Judg. 5. 23
Heaven did the main Execution. God
 t them out of Egypt, He has as it were Verse 22.

strength of an Unicorn. And this par-
 ular Deliverance was of the same kind.
 saving them from *Moab*, was after the
 nner of *Egypt*. He changes *Pharaoh's*
 art from Stoutness into Trembling, from
 unwillingness into a Compliance; and now
 sets *Balaam's Tongue* to a quite differ-
 t purpose than it was design'd. It could
 no act of theirs, that fetch'd a Blessing
 in those Lips, which were *hir'd* for a
 rse. Here God wro't alone: He is seen
 the Affair throughout.

Their Victory was very Glorious over
Amorites, whom they scatter'd in Bat-
 : But now they are only to stand still.
 the Enemy had trusted all their Cause
 h an Hellish Agent, so God would an-
 er them in a more immediate Battle.
 th these mixtures did they go trium-
 nt into *Cannan*: They are saved by Won- Deut. 4.
 s, by War, by a mighty Hand, and a 34.
 tched-out Arm. Sometimes they must
 ergo the Toil and Hazard of War, to
 teach

Serm. IV. teach 'em their own Duty ; and at other
 times, they are only the Spectators of
 Fighting Providence, that they might know
 whose Hand it was that drove out the Hea-
 then. They got not the Land in Possession
 by their own Sword, neither did their own
 Arm save them ; but Thy right Hand, and
 Thine Arm, and the Light of thy Coun-
 nance, because Thou hast a Favour unto them.
 In this Scripture we read both the Author
 of their Salvation, God's right Hand ; and
 the Motive, The Favour that He had
 to them. Thus He is seen, and they are owned
 in the same Providence.

Had they been engag'd in a doubtful
 War, yet the Success must have come from
 Him : But now He does the whole ; but
 gives 'em the Victory, and actually com-
 pleats it without 'em. This was Israel's
 Case several Generations after, in a new
 Quarrel with Moab. In good Jehosaphat's
 Days they were in danger from this En-
 my, and could have no other prospect, but
 of Desolation and Ruin. Their Condition
 was so hopeless, that their only recourse
 to a Friend in Heaven ; and He sav'd 'em
 after this wonderful manner that I'm speak-
 ing of. *Be not afraid*, says the Prophet
neither be dismay'd, by reason of this great
multitude ; for the Battle is not yours, but
God's ; you shall not need to fight in this
Battle : Set your selves, stand you still,

2 Chron.
 20. 16, 17.

the Salvation of the Lord with you, O ^{Serm. IV.}
 dah and Jerusalem, fear not nor be dis-
 ayed, to morrow go out against them, for
 the Lord is with you.

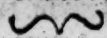
And how often has He thus exprest
 himself to His Church in *these Nations*?
 When there has been none to help, His
 Arm has brought Salvation. *All*
that devour thee shall be devoured, and
thine Adversaries, every one of them ^{Jer. 30.}
shall go into Captivity; and they that spoil
thee shall be a Spoil; and all that prey upon
thee will I give for a prey. For I will restore
strength unto thee, and I will heal thee of
wounds saith the Lord, because they
despised thee an Out-cast, saying, this is Sion,
whom no man seeketh after. ^{16, 17.}

When it's all clear Gains *without any*
 Loss or Damage to his people. Had *Is-*
 rael Fought the Moabites, though they
 might have come off with Honour and
 Victory, yet it's not to be suppos'd, but
 some of them would have fallen in the
 Battle; so that whilst the Generality of
 the people were Glorifying in their Mercy,
 the desolate Families might be Mour-
 ning over their Dead. The publick In-
 quietude was promoted, but their Relations
 were cut off; others rejoyce at their
 Destruction: But here's no occasion for this
 mixture in their Gladness; the Conquest
 was cheap and intire to them.

G

And

Serm. IV.



And my Friends, the *great Revolution* which begun this Day in *England*, was thus inhaunc'd. God deliver'd us without any expence of Blood and Slaughter. The *Person* that came to save us, may wear the Character that God gives

Isa. 45.

13.

Cyrus. I have rais'd him up in righteousness, and I will direct all his ways; he shall build My City, and he shall let go My Captives, not for prize nor reward, saith the Lord of hosts. Had we come by our Mercies without the waste of several Armies, (the usual way of prevailing) then we should have thought the Gains Glorious: But we have the Deliverance in all its Sweetness, without the Charge of those Tribles that once lay in the way to it.

And it's the more Remarkable, that *Government* begun with Murder and Cruelty, and maintained with Cruel Revenues, should be Over-turn'd without drop of Blood. As the Errand, upon which the *Late Instrument* of our Salvation came, was Peaceful, so there was nothing Destructive in the Methods that he too Providence gave this continual Testimony to his Glorious Design; that as he came to rescue the people, he should do so without any Damage to them. We may well cry out with the awaken'd Church

Psal. 126.

1.

When the Lord turn'd again our Captives, we were like them that Dream'd. Sense out-

Fair

Faith ; we saw what we had scarce the power to believe : Victory without a Battle : A general Tumult and no War. The great preparations of the Enemy, flourish'd the Cause that they were to struggle. *Was not this the doing of the Lord ? was it not once marvellous in our Eyes ?*

Serm. IV.

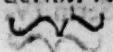
4. When it's a *comprehending Mercy* ; including many Deliverances, and reaching a vast length. Of this sort was Israel's Conquest over Moab. This ruffle of their Plots, was a double rescue, they were at once sav'd from Earth and Hell, Men and Devils.

Sometimes, God seems to neglect His interest for a Season ; He does not scatter His Favours in drops as He us'd to do, here a little and there a little : But when He appears, they may see that His Love has neither been Ill nor Unkind. He has taken the whole bundle of Mercies which they have been waiting for, and wrap'd them up in one great Deliverance ; so that as soon as *Sion Travail'd she brought forth*. It was not a tedious lingring salvation. *God cut the Work short in Righteousness* ; and there are glorious evidences of His Power and Love.

Isa. 66.7.

Rom. 9. 28.

This Miscarriage of Balaam's Malice, was enough to dishearten all Attempts of the like Nature : Hell would be struck into

SECT. IV.


into Despair, when so great an Agent talks in a Strain, as if he had been a Refugee from Darkness, a Profelyte to *Israel*; so that he speaks the common Language of a Distressed World, who cannot bring about their designs of Wickedness: Surely there is no *Inchantment* against Jacob, and *Divination* against *Israel*. There's no Assaulting them that way: All the Engines of Spiritual Wickedness, are not able to cut through the *Pillar of Fire*: the Burning Guard that goes along with *Israel*. There's more than *Balak's* disappointment in it, for this is equivalent to a Victory over all the Sorceries of *Canaan*.

And then besides, it was a Favour of long Memory, and like to have an influence upon their Future Lot. Had *Belaaam* succeeded in his Arts, they might have expected enough of those Engagements from other Nations. The *Canaanites* would have plundered Hell of its Armory, rather than lose their Country. But this disappointment in the first venture, broke all their Designs that way.

Of this nature was their Deliverance at the Red-Sea. The people shall hear and be afraid, sorrow shall take hold of the inhabitants of *Palestina*.

EXO. 15. 14. Such a Mercy was our Revolution: (as it's said of *Rebekah*) there were Nations in its Womb. It brought us a Revival of

Gen. 25. 2, 3.

the Protestant Interest, that was almost driven out with *new Gods, whom our Fathers knew not.* It gave us a Security to our Lives and Liberties; it restor'd that Fence that we have of both, the *Laws* of our Nation, which had been shatter'd with a prosperous Tyranny: Nay, it brought Dominion to *England*, which was before but the *Tool* of one Country, and growing the *Jest* of others.

We were too much like *Israel*; though *Balaam* could not reach them with a Curse, yet he found another way to bring a Plague among them; and that was by the *Midianitish Woman.* Cozbi was his most effectual Charm. This made the people degenerate, and Ingag'd Heaven's Anger against them. With the same Abomination was *England* allur'd into Bondage. The Corruption was getting Ground, making its way over Law, Sobriety, Justice, and every thing that is Sacred, pertaining to *Life and Godliness.* We might bewail the Degeneracy in those Words, *How does the City sit Solitary that was full of People? how is she become as a Widow? she that was great among the Nations, and Princess among the Provinces, how is she become Tributary?* Thus was *England* at the Revolution. And from this Unhappiness, She Advanc'd to be the Scourge of a common Tyrant, the Defence of

Serm. IV.

abused and threatned States, and the
Supream Moderator of *Europe*.

I could enlarge with pleasure enough, upon a Theme where God and Mercy are writ in Great Letters ; but I'll only mention one thing more, which gave the compleating stroke to our other Privileges : And that is, the same *Revolution* which begun this Day, gave us not only the Reign of a *King*, who had an equal largeness and inclination to secure a Peace in his own Dominions, and be Glorious in an useful War Abroad : But it has given us an Happy and Promising *Succession*, so that our Liberties are not Buried with *the Great Prince* that restor'd them ; but they are continued, and graciously defended by *our present Sovereign*, whose Government stands upon *the same Foot*, and who is (Blessed be God) a Prosperous Agent in those great Affairs, which *His Late Majesty* begun with so much Vigour ; And besides, the Crown is intail'd upon an Illustrious *Protestant Family*. So that you see, if we were to unbowel the Deliverance, we should find it contains all the National Priviledges we are now possess of, and the whole security that we have in View. And *may it not be said according to this time*, of *England, Scotland and Ireland*, *what has the Lord wrought ?* This was the first link of that
Glorious

orious Chain; that which begun the ^{Serm. IV.} Mercies we enjoy, gave the Crown its present Settlement, and the Kingdom, all expectation of a continuing Happiness.

II. HOW is this a surprizing Evidence of God's Power? What I have already said, would furnish out an Answer to this Question. The Opposition that He has His way through; the pure unassisted Divinity that appeared in the whole; the safety of His People, and the vast Cloud of Favours that lay in the general Bulk of our Deliverance; These are proof enough of his Greatness and Conduct in the Providence; so that having enlarg'd upon these things before, I might dismiss them with a transient Reference; I will only here take notice, that at such times, He usually conveys an Impression upon the general part of Mankind; so that it's almost the universal Cry, *This is the Finger of God.*

1. It's surprizing to *His own People*; such as are most Conversant with all the Sweetness of the Providence: To be sure they will be looking through Sense, and above Nature: This dispensation will be a Glass, not to hide their Father, but to show him in his Glory. This Remark do the *Israelites* put upon the time of their Deliverance out of *Egypt.*

Serm. IV. *Egypt. It's a Night much to be observed*
 unto the Lord, for bringing them out of the
 land of Egypt; this is that night of the
 Lord, to be observed of all the Children of
 Israel in their Generations. In their
 Afflictions they consider'd His hand, and
 Mourn'd under it. Their Addresses for
 Relief were presented to His Throne; and
 now they take this Deliverance as an
 Answer to all the Arguments and Intrea-
 ties which they have Pray'd out. Their
 Faith and Hope were creeping upon the
 Ground, rather feeding upon Dust than
 Promises: Unbelief lodg'd a Cloud in
 their Minds, and a Burden in their Obe-
 dience: And now, when God splits the
 Darkness, and makes His own way thro'
 it, they must Ascribe all to Him. It's a
 reasonable Debt to His Love, and the
 genuine effect of theirs. *I will not trust*
 in my Sword, neither shall my Sword save
 me; but Thou hast saved us from our En-
 mies, and put them to shame that hated us.
 In God we boast all the day long, and
 praise Thy Name for ever.

2. It's wonderful to Strangers, those
 that have no personal Interest, either in
 the Vengeance or the Mercy of this Dis-
 pensation. *The labour of Egypt, the*
Merchandize of Ethiopia, and of the Sabe-
ans, Men of stature shall come over unto
thee, and they shall be thine, they shall come
after thee.

Exo. 14.
42.

Psal. 44.
6, 7, 8.

Isa. 45. 14

er thee, in chains shall they come over : *Serm. IV.*
 ey shall fall down unto thee, and make
 application, to thee, saying, surely God is
 thee, and there is none else, there is no
 d. They cannot but observe how
 wonderfully a people are caught from
 ain, who lay trembling upon the very
 s of the Pit. And though the Con-
 fession may not be Religious in these
 rsons, though it's no more than a startle
 Nature, yet there's a Glory redounds
 God from it. Thus *Jethro* beholds
 the Exploits of Heaven for *Israel*, with a
 sweet surprise : Now I know that the *Exod. 18*
 rd is greater than all Gods, for in the *11.*
 ng wherein they dealt proudly, He was
 ve them. And in another National
 deliverance, the gazing Kingdoms took
 ir part in Admiration. They said among *Psal. 126.*
 Heathen, the Lord has done great things *2.*
 for them.
 3. It's surprizing to *Enemies*, the Crea-
 es whose Plots are disorder'd and
 d. They cannot but be sensible
 at a favourable Presence goes along
 h such Persons ; and sometimes the
 nyiction is so powerful as to squeeze
 With out of 'em, Let me dye the death *ver. 10.*
 the righteous, and let my latter end be
 his. Indeed it's not with any plea-
 that they see God in this Triumph,
 ch less have they a pious resentment
 of

Serm. IV. of it : But the Wrath of these Men shall
 Psal. 75. praise Him. He gets a Glory by their
 10. Vexation and Despondency. The right-
 Psal. 58. teous shall rejoyce when he seeth the Ven-
 10, 11. geance : he shall wash his feet in the blood
 of the wicked. So that a man shall say,
 Verily there is a reward for the righteous ;
 verily He is a God that judgeth in the earth.

III. WHAT Honour doth this put upon
 his People ?

I. It distinguishes them from the rest of
 the World : I gave Egypt for thy ransom,
 Isa. 43. Ethiopia and Seba for thee : Since thou
 3, 4. wast precious in My sight, thou hast been
 honourable, and I have loved thee ; there-
 fore will I give Men for thee, and People
 for thy Life. He sweeps over other Na-
 tions, and drops His Mercy here. He
 doing that for them which the Neigh-
 bouring Countries can only look at, but
 vent 9. not taste. From the top of the Rocks I see
 him, and from the Hills I behold him ; for
 the People shall dwell alone, and shall not
 be reckon'd among the Nations. The same
 does Moses take notice of ; Did ever
 Deut. 4. People hear the Voice of God speaking out
 33, 34. of the midst of the Fire, as thou hast heard
 and live ? Or has God assay'd to go and
 take Him a Nation from the midst of any
 other Nation, by Temptations, Signs, and
 Wonders, by War, and a mighty Hand ?

stretched-out Arm, and by great Ter- Serm. IV.

Unto thee it was shewed.

deed these peculiar Vouchsafements
not always proclaim a singular Worth
the People that receive them: For, if
had been requisite, *England* must
perish'd for want of a Title to the
everance. Not for your sakes, do I Ezek. 36.
saith the Lord God, be it known unto 32.

be ashamed and confounded for your
ways, O house of Israel. But it shews
especial Goodness to such a Nation,
they are in this happy case, rolling
fulness, their Liberties guarded by
vidence, their Arms successful, whilst
want both the Bread of this Life,
that which feeds a better. He does
resent their Folly as to cast them

He has not beheld iniquity in Jacob, ver. 21.

seen perverseness in Israel; the Lord
God is with him, and the shout of a
is among them. I may repeat the

Prophet's words, and apply them to our
case, and more especially *this Year*,
in God has blest us with a peculiar

best: Our Garners are full, affording Psal. 144.
manner of store; our Sheep bring forth 13, 14,
hundreds, and ten thousands in our streets: 15.

Oxen are strong to labour; there's no
want in nor going out, no complaining
in our streets. Happy is that People which
is in such a case; yea, happy is that People
in which God is the Lord.

2. It's

Serm. IV.

W

2. It's an assurance of *further Kindness*

We are allow'd to plead that long time
of Mercies we have already receiv'd, and
to desire it may be drawn out yet further.

Psal. 107.

2.

It gives *the ransomed of the Lord* a peculiar Greatness of Mind and Courage.

heartening enough against all the fierceness of Hell, to consider that we are
into so strong an Alliance. *The People*

ver. 24.

*shall rise as a great lion, and lift up his
self as a young lion, he shall not lie down
until he eat of the prey, and drink of
blood of the slain.*

APPLICATION.

Let not us forget either *this Deliverance*, or the God that appear'd so full of it. Let this enter into *England's Character*, that Heaven has blest us with such a **REVOLUTION**. According to *time* may it be said of us, *What has the Lord wrought?* You know this is *Day*, which God pitch'd on to give *His late Majesty King WILLIAM*: And hereby He equally retriev'd the Liberty of the People, and the Glory of the Crown, which were both lost in Tyranny and Darknes. Indeed *this noble Work* at first was struck at with a vain Opposition, and afterwards submitted to with an generous Regret. *It griev'd them exceedingly*

Neh. 2.

10.

that a Man was come to seek the ^{Serm. IV.}
 care of the Children of Israel. But the
 sign made its own way, and swept off
 distance with such a Dispatch, as if it
 run on *Cælestial Wheels*. Such as
 gall the Undertaking with Censure
 Reproach, were then as clumsy at
 ter, as they were at Fighting. Tho'
 Malice was not cur'd, yet it was
 zled by those Beams of Divinity that
 d out of the Providence. When all
 Enemies heard thereof, and the Hea- ^{Neh. 6.}
 that were about us saw these things, ^{16.}
 were much cast down in their own eyes,
 they perceived that this work was wrought
 God.

And though the Impression is much
 off, yet God still continues to glo-
 the Revolution, by raising up another
 reign on that Bottom, and making
 R the Life of a Just Confederacy,
 inst that Monarch who begun to sink
 a former Reign, and perhaps may
 ble in this. As we are to own God
 Gratitude for what is past, so we must
 it with Prayer for what we yet expect.
 conclude with the Prophet's words,
 lyed to this Great Providence, Who
 ed up the Righteous Man from the East, ^{Isa. 41. 2,}
 ed him to His foot, gave the Nations ^{3, 4.}
 re him, and made him rule over Kings?
 gave them as the dust to his sword, and

Serm. IV.

*as driven stubble to his bow. He pur-
sued them and passed safely, even by the
that he had not gone with his feet. I
has wrought it, and done it, calling
Generations from the beginning? I
Lord the first, and with the last, I am
This has the Lord wrought.*

Publick Revolutions

Stepney
and
Crosby-
Square,
MDCCIV

T H E

Work of God,

I Suppose, every one that knows this to be the *Fifth of November* will easily call to mind, that it's the Birth-day of several Deliverances to this Nation: And as *the way of the Lord is so eminently in the Sanctuary*, so *they that* Psal. 107.
the wise will observe these things; and ^{43.}
 they lye in the way of a rich Promise, that *they shall understand the Loving-kindness of the Lord*. I shall therefore do as *Moses* did, when he saw the *Bush* on a flame; and yet unwasted, *viz. turn aside* Exod. 3.
 from the Subject of some late Discourses) ^{3.}
 and see *this great thing*. The Mercy we chiefly to look at, is *our Glorious REVOLUTION*, wherein we had an amazing Rescue from Tyranny and Dark-ness, by the Arrival of His late Majesty King *WILLIAM*, and the Success of his wonderful Arms. Now that we may see the Greatness and Lustre of a God in
 that

Serm. V. that Affair, and take some Instructions of Duty from it, I would recommend to your Attention what you find

D A N. *ij* ~~20~~ *†* 21.

— *Blessed be the Name of God for ever and ever ; for Wisdom and Might are His. He changeth the Times and Seasons ; He removeth Kings and setteth up Kings.*

THE History which these words are a part of, may be crowded into a little compass. The Jews being now captive in *Babylon*, some of 'em are chosen out to the Preferments of the Court. *Dan. i. 4.* They must be *cunning in Knowledge, and skilful in all Wisdom, and understanding Science, and such as had ability in them to stand in the King's Palace.* To their Beauties of Nature, they were to add the Improvements of a nourishing Education, and be brought up in all the Learning of the Chaldeans. After this Settlement, *Nebuchadnezzar* has the Trouble both of finding a Dream, and losing it. He had forgot the thing, but it had left a Terror behind : What the Memory had discharg'd, the Conscience felt.

Upon this, he calls his *Magicians* together

er, such as pretended an Intimacy with ^{Serm. V.}
 ings out of the common view. He
 mands of them, *what the Dream was,*
 a Tryal of their Skill, about *the Inter-* ^{ch. 2. 9.}
station. He imagin'd it was as easie to
 ow these things, as to expound them.
 eir Ignorance puts him into an extra- ^{ver. 12,}
 gant Fury, and he resolves they shall ^{13.}
 fall a Sacrifice to his Humour. Daniel
 d his fellows, being reckon'd of their
 mpany, were to take a share in the
 mmon Ruine. This makes him beg a
 le *respite* from the King which he fills ^{ver. 15.}
 with a confederate Address to the Ma-
 y who could relieve them; for he ^{ver. 17,}
 t to *his house, and made the thing known* ^{18.}
 his companions, that they would desire
 rceries of the God of Heaven concerning
 r secret, that Daniel and his fellows
 ht not be slain with the wise Men of
 ylon. This was to put a Glory upon
 d's Wisdom and Sovereignty: Here
 s the Allegiance and Courage of their
 th. Their Success takes the next place
 this History; *Then was the secret re-* ^{ver. 19.}
l'd unto Daniel in a Night-vision. And
 Text is the beginning of those Re-
 ns which his Gratitude supplied. There
 two things that urge this Adoration.
 . The *Discovery* of the Dream, which
 vented an Expende of Innocent Blood.
 is he mentions with Veneration and
 H Thanks

Serm. V. Thanks. *He revealeth the deep and secret things : He knoweth what is in the Darkness, and the Light dwells with him.*

ver. 22. *things : He knoweth what is in the Darkness, and the Light dwells with him.*
 23. *thank thee, and praise thee, O thou God of my Fathers, who hast given me Wisdom and Might, and hast made known unto me now what we desired of thee ; for thou hast made known unto us the King's matters.* This was an extended Mercy ; but, besides this, there seems to be another thing, which draws out his Affection into Praises ; and that is,

2. The Matter of the Dream. It gave him a View of those great Changes and Convulsions that were to happen in the World. That which affrighted *Nebuchadnezzar*, and made his Resolutions desperate, has a more gracious Influence upon *Daniel*. He's neither sunk with an inward Darkness, nor hurried to the ravages of Cruelty. He praises God both for the Discovery, and the thing it self. *Blessed be the Name, &c.* Here you may see,

First, His Tribute of Praise ; and that is, Eternal Adorations to the Majesty of Heaven ; *Blessed be His Name for ever and ever.* The prospect that God had given him reach'd to several Ages. This Dream represented a long Roll of Successions. And as they were all to be sustained by an Infinite Arm, so he would have the

attend

ended in all their Motions with praise Serm. V.
the Author. Nay, when the things
nselfs are run out, they might still be
w'd as the Memorials of a Divine
ection.

secondly, Here's what he *Grounds* it
n, and that is the Glory of God's
re and Providence. This is,

Afferted. Wisdom and Might are His.
lom to observe the most distant pur-
s, and Might to bring them out
n the Stage of Time.

Proved. By the actual Dispensations
h were Figur'd out in the Dream.
changeth Times and Seasons ; He re-
th Kings and setteth up Kings. He
tions those Monuments of a Divine
ority, which are seen in the chief
s of the Earth. He tumbles down
ones, lays aside Rulers with a disdain
rovidence, tears the Sceptre out of
Hands, and Advances others upon
ubbish of their Greatness.

nd, We may be said to have much
Daniel's View. Such things as he
ir'd, are what God has represented
: Only he saw them in the Distance
shadows of a *Dream*, and we in the
rollings of *Providence*. The matter
s *Night-Vision*, is the apparent Bles-
of our *Day*. He had a Knowledge
Him, but we have a more sensible

Serm. V. *Revelation of the things themselves.*
 want nothing that He had, but the Gracious temper of Mind with which improved all. We are upon high Ground with respect to Advantage; us be upon a level with Him in Obedience and Zeal. And that this may be our Study, we shall endeavour to follow the Voice of such a Providence, and show you what we are to Learn by it.

Doctrine. The great *Revolutions* that God makes in the Kingdoms of the World, should stir up His people to Bless and Praise Him.

The Method shall be to show,

I. How God manages these *Revolutions* in the Kingdoms of the Earth.

II. What praise is that, which people are oblig'd to upon this Account.

III. Whence the Obligation arises, what there is in His *removing Kings, setting up Kings*, that calls for this venue of Honour.

IV. The Application.

I. What **METHODS** does God use to work these mighty Changes in the World? I cannot pretend to follow the Providence in all its Latitude and Variety.

will only mention Three Heads which ^{Serm. V.}
open to the first and easiest View.

He works these *Revolutions* by the
th of *Kings*. That the highest Or-
of Men are a-kin to Dust and Mor-
ty, is a thing that neither bears a De-
nor needs an Argument. They
in a little time, have all their Pride
ench'd in a Grave, and change a gaudy
nue for Worms and Corruption.
y may have Names that are laccar'd
with a false Divinity; be called
ed, High and Mighty, Invincible,
heap together abundance of Swelling
ds; but still Death has as fair a
w at Majesty, and can as soon make
tter, as he has at the meanest Beggar.

y are called *Gods*, and the Children ^{Psal. 82.}
the most High, but they shall die like ^{6, 7.}

And this appears to be the Lord's
k; if we consider that the *Keys of* ^{Rev. 1.}
and *Death* are hung at his Girdle. ^{18.}

Breath that Swims through our
rils, can have no Current without
leave. He can presently stop up the
nnels of a Royal Life. Kings and
ces are but His Tenants. He has
honority to Dislodge 'em, being that
in whose Hands their Breath is, and
e are all their ways.

We read of some great Men, that their ^{Psal. 49.}
ard thought is, their houses shall con- ^{11.}

serm. V. *tinue for ever, and their dwelling-place all Generations.* But as for themselves they are sliding in the Streams of Time and making haste to no other Place than the Chambers of Death, as the *Psalmist* tells us in the further course

ver. 12. His Meditations. *Nevertheless, Man be in Honour, abideth not.* Whatever Privileges they may boast of, that they're above Controul, yet they must Surrender up to the Demand of a Superiour King. When His Messenger comes, there are no Guards to resist Him. He degrades all the Forts of State, and hurries away His Prisoners.

Ecc. 8. 8. *For no Man has power over the Spirit, to retain it in the day of Death, and there is no discharge in that War.*

They may weave out the Splendour of Schemes of Ambition, and resolve to pursue 'em with all the greediness of Nature. But it's all in vain, without the Consent of Heaven. The finest Contexture of Policy unravels all at once when God gives His Negative Voice. They are like a Spider's Web, broken away with a single stroke of Providence.

Psal. 146. *Therefore we are bid not to put our trust in Princes, nor in the Son of Man, in whom there is no help; for their Breath goes forth, they return to their Earth, and in that day their thoughts perish.*

3, 4.

2. God removes Princes, by giving ^{Scim. V.}
 up into the hands of Foreign Enemies.
 They are not too high for the Discipline
 of Heaven. Sometimes He has them
 on their good behaviour ; If they be ^{Joh 35.}
 and with Fetters, and held in Cords of
 Affliction, then He shews them their Work, ^{ver. 9.}
 their Transgression that they have ex-
 ceeded. He lets them see that they have
 sin'd the Law, and abus'd their Au-
 thority. He opens their ears to Discipline, ^{10.}
 and commands that they return from Iniquity.
 If they obey and serve him, they shall spend ^{11.}
 their days in prosperity, and their years in
 security. But if they obey not, they shall ^{12.}
 perish by the Sword, and die without Know-
 ledge. Their Life is among the unclean. ^{14.}
 What Wrecks and Rubbish of Govern-
 ments do we find in History ? How has
 a deluge of people broke in upon a Nation,
 swept off their Rulers, and then
 possessed themselves of the Place ? How
 many resemblances of that Prophecy have
 we found ? Dan. 11. 3, 4. A mighty King shall
 stand up, that shall rule with great Dominion,
 and do according to his will : And when he
 shall stand up, his Kingdom shall be broken,
 and divided towards the four Winds of
 Heaven ; though not to his People, nor ac-
 cording to the Dominion which he ruled ;
 his Kingdom shall be pluck'd up even
 by others besides those.

Serm. V.

Thus has Providence cut into the Bar of Government, interrupted Succession and made Authority Flow in another Channel. He has dash'd one Tyrant against another, that he might break them both like a Potter's Vessel; so that we may say that in Modesty, which Rabbah did in an Huff, *What have the Kings of Assyria done to all Lands, destroyed them utterly? as Gozan and Haran, and Rezeph, and the Children of Eden, which were in Thelasar. Where is the King of Hamath, the King of Arpad, and the Kings of the Cities of Sepharvaim, of Henah and Ivah?* They are all Swallowed up in the greater Government, and United in the same Captivity.

2 King.
19. 11,
12, 13.

Upon His Command, an Army of the lowest Creatures have appear'd Volunteers in the Battle. He plied Pharaoh with Squadrons of *Flies, Frogs, Locusts, and Caterpillars*. This the Magicians confess'd was the *Finger of God*. And surely the Characters of Divinity appear more less full and legible, when he stirs up one Ruler against another. He sent an Assyrian as the Staff of His hand, and a Rod of His Indigation against an hypocritical people; that by feeling their punishment they might remember their God. When the Nation was Tinctur'd with the Vices of the Court, He makes but one

Exod. 8.
19.

Isa. 10.
5, 6.

our of it by crowding Rulers and People ^{Serm. V.}
 the same Drove of Captives. He gave
 a fair warning of this. *The Lord shall* ^{Deut. 28.}
bring thee, and thy King whom thou hast ^{36.}
set over thee, to a Nation, which neither
thou, nor thy Fathers have known. He
threatens this also to another People. I ^{Ilsa. 19.4.}
will deliver the Egyptians into the hand of
a cruel Lord, and a fierce King shall Rule
over them. Sometimes He does these
things in Mercy to His own Interest. When
they that call upon Him are ripe for
deliverance, He can soon find out In-
struments to bring it about. He said of
Cyrus, He is my Shepherd, and shall per- ^{Ilsa. 44.}
form all my pleasure, saying to Jerusalem, ^{28.}
Thou shalt be built, and to the Temple, thy
foundation shall be laid. And therefore
He saith further to His Anointed, even to ^{ci. 45 1.}
Cyrus, whose right hand he upheld; I will
subdue Nations before him, and he shall
open the gates through the loyns of Kings. There's
one so High, but he can easily Abase
them: He ordered the Prophet Jeremiah ^{Jer. 13.}
to Assert this, and Alarm a Sensual Court; ^{18.}
say to the King and the Queen, humble
your selves and sit down; for your princi-
palities shall come down, even the Crown of
your Glory.

3. God brings about these *Revolutions,*
 stirring up a People to *Assert their*
just Rights and Liberties. That Notion,
 that

Serm. V. that all we have lies at the Ruler's Mercy, and that he can do us no wrong, was different from *Jonathan's* Opinion: He supposes that the Tyranny of a Prince is all an Injustice upon the Subject, and therefore pleads, *Let not the King sin against his Servant, even against David, because he has not sinn'd against thee.* And again, *wherefore wilt thou sin against innocent blood, to slay David without a Cause?* *Naboth* thought himself bound in Conscience to keep his *Vineyard* from *Ahab*. *The Lord forbid it me, that I should give the Inheritance of my Fathers to thee.* And the Method which that unrighteous King observ'd, prov'd that he had no honest Claim, which was first to Kill, and then to take Possession: A thing that has been often repeated. But sometimes, God makes a People weary of this Bondage, and resolv'd to conclude it. He gives them an opportunity of unyoking from the Captivity they are in, and then fires up a general Resolution to take the Advantage.

Thus it was with *Israel*, after they had groan'd under their Slavery to *Moab* for many Years. God is said to raise them up a Deliverer, upon their crying to Him: the Man was *Ehud*, and the Methods he was directed to, were as violent as the Trouble they endur'd; to Stab the Tyrant.

1 Sam.

19. 4.

ver. 5.

1 Kings

21. 3.

Judg. 3.

15.

that held them Captive. After this, He ^{Serm. v}
 blew a Trumpet in Mount Ephraim, and ^{ver. 27.}
 headed the People whom he had begun
 to Rescue. Nay, we have an earlier
 instance of a Nation's heaving off their
 Burden. We read, that *the Kings of*
Sodom, Gomorrah, Admah, Zeboim and ^{Gen. 14.}
Moab, served Chedorlaomer the King of ^{2, 3, 4.}
Nations Twelve Years, and in the Thirteenth
Year they Rebelled. Now, though their
 first Attempt made their Chain the hea-
 vier; yet God bore a signal Testimony
 to their Cause afterwards, by making
 Abram the Instrument of their full Release.
 And this was so remarkable a piece of
 service, and so worthy of him, whose
 deed should *Proclaim Deliverance to the*
Captives; that he is not only *met and* ^{ver. 17.}
blesSED by the King of Sodom, but by ^{18.}
Melchizedek the King of Salem, a Type
 of the promised Saviour, and the Oracle
 of more Divine Blessings.

What a joyful Reflection does Deborah
 make upon that brave and generous Spirit
 which the *Israelites* show'd in their pur-
 suit of Liberty. *Praise ye the Lord, for*
the avenging of Israel, when the People ^{Judg. 5.}
willingly offer'd themselves. She afterwards
 gives a doleful Character of those Times,
 when they were kept in Awe; and from
 this darker View She takes Her Rise, and
 Embalms the Courage of their Nobili-
 ty,

Serm. V. lity, who Assisted in that Revolution.

ver. 6. *The Travellers walked through By-ways.*

7. *The Inhabitants of the Villages ceased, they*

8. *ceased in Israel. Then was there War in the Gates, yet was there not a Shield or a Spear seen among Forty Thousand in Israel. After*

this Complaint, comes a Noble Memorial of Praise : *My heart is towards the Governours of Israel, that offered themselves willingly among the people ; Bless ye the Lord.*

It's sad when a Nation are folding their Hands, and putting themselves into a posture of Slavery. This is represented in Scripture so far from being a piece of Religion, that it's an unmanly Sottishness. It may be generally observ'd, that the People who so easily part with their Liberties, do it not in any Mortification or Self-denial, but as an indulgence to some

Gen. 49. personal Luxury. *Issachar is a strong Ass,*

14, 15. *couching down between two Burdens ; and he saw that rest was good, and the land that it was pleasant ; and he bowed his Shoulder to bear, and became a Servant to Tribute.* Because he would not run the hazard of a Battle, therefore he bends to the Yoke ; and the reason that's given for it, is because he saw that *rest was pleasant.* How debased are those Apprehensions that call Bondage, Rest ? His name stands in the Catalogue of Tribes as a Foil, to

that

that which comes next. *Dan shall judge* Serin. v.
his people as one of the Tribes of Israel : ver. 16,
Dan shall be a Serpent by the way, and an 17.
adder in the path, that bites the horse-
heels; so that the Rider shall fall backwards.
 He will not suffer himself to be trampled
 on; Tyranny shall have no high Road
 over him; but like a *Serpent* he rolls
 himself about the Foot that treads down
 his Liberties; and herein he appears like
one of the Tribes of Israel; He vindicates
 and fills up so great a Title. And thus
 in the use of his Policy and Courage, ver. 18.
he waits for the Salvation of God.

Usually in the worst of Times, when
 the Generality of people are tainted with
 cowardice, God stirs up some few, that
 the Cause may Twinkle when it cannot
 blaze out. Sometimes it so happens, that
 a brave designing Worthy is almost alone.
 The Persons whom he would deliver,
 lay up his hands by their Notions, and
 their Faintness. Thus it was with *Samson*;
 the *Israelites* seems to repine that they
 had a Victorious Captain among them.
 They come and advise him to a Non-
 resistance, and make use of their Subjection
 as an Argument for it. *Knowest thou not,* Judg. 15.
that the Philistines are Rulers over us, what 11, 12.
thou then that thou hast done unto us? we
will come down to bind thee, that we may
deliver thee into their hands. Thus that
 sluggish

Serm. V. *W* sluggish Generation usually left him to Fight alone, till at last he Died Conquering, and perish'd in a Triumphant Slaughter.

There was a more Noble Spirit in *Israel* in the concluding and dreggy part of *Saul's* Reign. Many were touch'd with a just resentment of his Arbitrary Measures, and a compassion to *David*, who was fleeing from an unrighteous Envy. And that the Records of these Worthies might not be lost, we have a large Catalogue of their Names and Proceedings.

2 Chron. xij. There are so many passages in that Chapter, that have a blush of our late *Revolution*, that I cannot but turn you to them. You find some of the nearest Relatives

ver. 1. 2. of the Court began this Revolt. *These are they that came to David to Ziklag, while he yet kept himself close, because of Saul the Son of Kish : They were among the mighty Men, helpers of the War — even of Saul's Brethren of Benjamin.* We have afterwards the description of another Company, who were warm'd with the Spirit

ver. 8. of their Cause. *Of the Gadites, there separated themselves unto David, into the hold in the Wilderness, Men of Might, and Men of War, fit for the Battle, that could handle Shield and Buckler, whose faces were like the faces of Lions, and were as swift as Roes upon the Mountains.* David meets

in with a Declaration or Manifesto ; *If* ^{Serm. V.}
he come peaceably to me to help me, my ^{ver. 17.}
art shall be knit unto you, but if ye be
me to betray me, seeing there is no wrong
my hands, the God of our Fathers look
re on and rebuke it. They Answer like
 persons who were acted from Above.
 and such was the Language of those
 noble Peers and Gentlemen, who help'd
 the Change of Government that begun
 this Day. *The Spirit came upon Amasai,* ^{ver. 18.}
he was the chief of the Captains, and he
said, thine are we David, and on thy side
we are son of Jesse ; peace, peace be unto thee,
and peace be to thine helpers, for thy God
hath prosper'd thee.

Again, the Army that came to rescue
 England, was much like David's, it ga-
 ther'd Strength and Numbers with rolling.
At that time there came people day by day, ^{ver. 22.}
and it was a great host like the host of God.
 And lastly, we find the design of this
 people parallel to that, which compleated
 the Mercy of our Revolution. They
 were ready Arm'd, and came to David, to ^{ver. 23.}
 enter the Kingdom of Saul unto him, accord-
 ing to the word of the Lord. I have been
 longer in this Quotation, because if
 Names were chang'd, it would be an
 history of our Deliverance. This is all
 the Lord's work, he calls the removing of
 his own Action. *I gave thee a King* ^{Hos. 13.}
in ^{11.}

Serm. V. *in mine anger, and I took him away in my wrath.* That is, he influenc'd the Courage and Resolution of the people.

There seems to be such a struggle for Liberty in the Subjects of *Babylon*, though they were under a King that obey'd very little Law, but his own Will. *Nebuchadnezzar* is deposed for Seven Years: It is true, the thing was a Divine Appointment; but his people are employed as the Executioners of it. This is the phrase of the threatening, *They shall drive thee from Men, and they shall make thee eat grass as Oxen, and they shall wet thee with the dew of heaven.* And upon the recovery of his Honour and Reason, he was restored to the Empire by their means; this he Acknowledges, *My Councillors and my Lord sought unto me, and I was established in my Kingdom, and excellent Majesty was added to me.* Now the Sin that might stir up both God and Man against him seems to be Injustice and Cruelty, the Scandals of an Arbitrary Government. For it must be something contrary to *Daniel's* Advice, viz. That he would break off his Sins by Righteousness, and his Iniquities by shewing Mercy to the Poor, if it might be a lengthning of his Tranquillity. This account of the same matter *Daniel* gives to *Belshazzar*; (speaking of his Grand Father, he says) *when his heart was lifted*

Dan. 4.
25.

ver. 36.

chap. 4.

chap. 5.
20.

and his mind was hardened in pride, ^{Serm. V.}
 was deposed from his Kingly Throne, and
 took his glory from him.

II. The next thing is, to give you an account, what PRAISE is owing to God for such remarkable Changes as these. Now must it be Expressed? This I have time to Answer with an Enlargement. Short, it's to be done by a great Opinion of His Power and Love, a Devotion to His Will, a Zeal for the Interest of His Glory, a Cautious distance from whatever offends Him; a strong Hope in His Mercy for the time to come, and an Acknowledgment of His Agency in the whole Deliverance. This being too much for our Time, I shall

III. Inquire into the GROUNDS of our Obligation; or why such *Revolutions* these, should engage us to Bless and adore our Lord. Here I'll mention some of those Designs, that these Providences aim'd at; which are these,

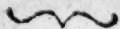
I. To Assert God's Sovereignty, and make His name Glorious. To teach us, that Promotion comes not from the East, ^{Psal. 75.}
 West, or South, but God is Judge; He pulls ^{6, 7.}
 down one, and sets up another. At such times He vindicates that Character, He ^{Job 34.}
 smiteth not the persons of Princes, nor re- ^{18.}
 gardeth

Serm. V. *gardeth the Rich more than the Poor, for they are all the works of His hand.* And therefore our Practices fall in with the genuine Design and Course of the Providence. All the Terrors that *Nebuchadnezzar* felt, were to beat this Conviction into him. *Seven times were to pass over him, till he knew that the most High Ruler in the Kingdom of Men, and gave it to whomsoever He pleased.* He must live the Life of a Beast, till he comes to use the Reason of a Man.

Such as lye soft in all the delights of Greatness, are very apt to have their Consciences doz'd with what they enjoy. And they seldom want those, who help on the Charm with Flattery. There are some who *make the King glad with their Wickedness, and the Princes with their Lies.* They also make him Sick with bottles of wine, so that he stretcheth out his hands with the Scorners. They call for gods on Earth, but Tempt them to Live as if there were none in Heaven. Many pretend to represent the Majesty Above, but, Alas, too often its no otherwise than a Traytor may be said to represent his Sovereign, because he Rebels in the Royal Livery.

To be sure the Great Fountain of Equity and Goodness, can give them no power to Violate and Oppress the Liberties of their Subjects.

Sermon V.

Mr. Fleetwood in
his Thanksgiving
Sermon.

For, as one has lately Observ'd,

has no such Power himself,

and consequently it's a Falshood

pretend any is received from

m. He made it the *Magna Charta* of

Israel, that their King should be often

reading in His Law, *that his mind might* Deut. 37.*be lifted up above his Brethren, and* 20.*that he might prolong his days in his King-*

dom. When they receive the Flatteries

People, who love not the strictness

Religion, and humour a sensual Court,

they throw off all regard to Heaven.

After the Death of good *Jehoiada*, the 2 Chron.*Princes of Judah came and made obeisance* 24 17:18*to the King, and the King hearken'd unto**them, and they left the house of the Lord**and of their Fathers, and served Groves**and Idols, till wrath came upon Judah**and Jerusalem for this their Trespas.* He

was hated with his Religion for a Com-

ment.

Now, when they are running out into

Extravagance, it's time to draw the

reins, and let them know there is an

other Sovereign. *Samuel* calls *Saul* a

Rebel, because he had not paid a suita-

ble deference to the Majesty above; and

told him that God would restrain for

his Right. *Rebellion is as the sin of**witchcraft, and Stubbornness is as Iniquity* 1 Sam. 15.*and Idolatry; because thou has rejected the* 23.

Serm. V. *word of the Lord, the Lord has rejected the*
from being King. We read in this Pro

Dan. 8. *phesie, of a King, whose power shall*
 24, 25. *mighty, but not by his own power, and*
shall destroy wonderfully, and shall prosper
and practice, and destroy the mighty
the holy people : And through his policy
shall cause craft to prosper in his hand, and
shall magnifie himself in his heart, and
peace shall destroy many : But when
stands up against the Prince of Princes
he shall be broken without hand. The
that will not give the things that are God's
are likely to lose the things that are Cae

2. To punish the Injustice and Cruelty
 Prov. 29. *which the Earth has groan'd under. The*
 14. *King that faithfully judgeth the poor,*
 chap. 28. *Throne shall be establish'd for ever. But*
 15. *a roaring Lion, or a raging Bear, so is*
wicked Ruler over a poor people. God will
wrest a Government out of the hands
those that Defile and Abuse it. The
Wise Man was so fully assur'd of this
that he would have the Injur'd believe
time of recompence is coming. Seeft thou
 Eccl. 5. 8. *the oppression of the poor, and the violence*
perverting of Judgment and Justice in
Province ; marvel not at the matter, for
that is Higher than the highest regards
and there be higher than they. He has often
given Battle to those that delight in Blood
and Haughtiness ; as they have shon

Pity to their Inferiours, nor Venera- Serm. 5.
 on for the Laws, so they have had
judgment without Mercy. It's so great a
 part of the Divine Character to save the
 oppressed, and punish Evil-doers, that
 David makes his importunate Claim for
 such an Appearance. O God, to whom Psalm. 94.
vengeance belongs, O Lord to whom vengeance 1, 2, 3.
longeth, lift up thy self, thou Judge of
the Earth, and render a reward to the proud ;
how long shall the wicked, how long shall the
wicked triumph ?

And is not this matter of Praise ? it
 ingles the Glories of His Power and
 Justice : We behold Him both as a Mighty
 and a Righteous God in the same View.
 And when He sounds His own Praise
 with such a loudness of Providence, can
 they that love His salvation be silent ? They
 must say, let the Lord be magnified, who Psalm. 136.
takes pleasure in the prosperity of his Ser- 35. 27.
vants ; He is known by the Judgment which 9. 16.
he executes, the wicked are snared in the
work of their own hands.

3. To Relieve and Succour His own
 people. He will not suffer the cause of
 his Servants to perish. Though Princes
 and the great ones of the Earth should
 be the Assailants, yet they *imagine a vain*
thing. Religion shall have a settlement Psalm. 2. 1.
 and a Glory, either by their Favour, or

Serm. V. in their Ruin. *No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn, this is the heritage of the Servants of the Lord, and their righteousnes is of Me saith the Lord.* Nay, so jealous is He of their peace, that He has express'd His resentment of any haughtiness toward them, though one of His own people should be the offender; their Religious Liberties, the appointments of His house, must not be rifled.

Uzziah has the Character of one that *walk'd in the ways of the Lord.* He's also represented as a great Artist in War, so that *his name spread far abroad, for he was marvellously helped, till he was strong.* But when he had the Vanity to break in upon the Institutions of the Temple, and commit a Rapine upon a Divine Inclosure, immediately God stains his Honour with a *Leprosie.* He's separated from all Publick Affairs, and *cut off from the house of the Lord.* God has always shown a tenderness of Heart for them, who have any tenderness of Conscience for him. They are dear in His Eyes, He sets an higher rate upon them, than He does on a Vicious Ruler. They have the preference in His Care, *He suffers no man to do them wrong,* Nay, *He reproveth Kings for their sakes, saying, touch not Mine anointed*

2 Chron.
26. 15.

Psal. 104.
14, 15.

spoke to the honour of *Afa*, that *he* ^{Serm. V.}
removed Maachah his Mother from being ^{2 Chron.}
queen, because she had made an Idol in a ^{15. 16.}

ove : And this God own'd with a Re-
 ard of Prosperity in his Affairs.

Now, may not this awaken all the
 wers of Gratitude ? Here's a glorious
 n of Compassion to us running through
 whole bulk of the Providence. Tho'
 re is so much terrible in it to the un-
 dly, yet it's all checquer'd with *Love*
the Daughters of Jerusalem.

4. To make way for *Christ's* further
 vancement. All these Revolutions are
 many Pioneers to *prepare the way of*
Lord, and make His paths streight. He
 overturn, overturn, overturn it, until ^{Ezek. 21.}
 come whose right it is, and will give it ^{25, 26.}

u. That List of Changes which *Da-*
law in this Dream, were all so many
 s to a Mediator's Empire. *In the days*
these things shall the God of Heaven ^{Dan. 2.}
up a Kingdom, which shall never be de- ^{41.}
id ; and the Kingdom shall not be left
ther People, but it shall break in pieces,
consume all those Kingdoms, and it
stand for ever.

all Power is now given to Him in *Hea-*
and Earth : He has a Claim to the
 giance of the World, and we hope
 day is coming, when He will more
 ly assert it ; when Promises shall

Serm. V. in their Ruin. *No weapon that is form'd*
 against thee shall prosper, and every tongue
 that shall rise against thee in judgment, thou
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 Servants of the Lord, and their righteousness
 is of Me saith the Lord. Nay, so jealous
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 sakes, saying, touch not Mine anointed

Pfal. 104.
 14, 15.

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 moved *Maachah his Mother* from being ^{2 Chron.}
 queen, because she had made an Idol in a ^{15. 16.}

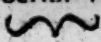
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 stand for ever.

ll Power is now given to Him in Hea-
 and Earth : He has a Claim to the
 giance of the World, and we hope
 day is coming, when He will more
 ly assert it ; when Promises shall

Serm. V.  quicken into Providence, and what He has told His people in words He will give them in things. This is a Government that shall never cease, *a King must not be remov'd ; His name shall endure for ever, His name shall continue the Sun ; Men shall be blessed in Him, and all Nations shall call Him blessed.*

Psal. 72.
17.

APPLICATION.

See how *dear* God's people are to the Lord, and how *soon* they may come to their Deliverance. He can dethrone the Ruling Powers, who are the chief Movements in any Design against them ; He can guide and stir all the inferiour Wheels. The Success of these vast Intrigues against Religion usually depends upon the power of some one Man : Now, how easily can God crush the numerous hopes that are gather'd up in that person ? He threatens to *cut off the King of Samaria*

Hos. 10. 7. *as some upon the water.*

And *this* is that great exploit of Lord which we are come to admire. Some Years ago the Eyes of Europe were waiting to see England plung'd, either in Popery or Blood. Every thing seem'd to promise the *mother of Abominations* either a Conversion among us, or a Conquest over us. They had actually got a

ch in our own Nation to head the In-^{Serm. V.}
 st. We were already beginning to
 e a Religion without Gospel, and a
 ernal without Law. What a Treas-
 ry and Compliance was there amongst
 e, who should have contended ear-
 ly for the purity of thei *Faith*, and
Rights of their Country? What an
 happiness would the Notions of those
 nes have brought us to, when we
 t neither defend the Life that we *now*
 e, nor inquire into that we *hereafter*
 ? Our hold of this Life was lost
 the Doctrine of *Non-Resistance*, and
 study of a better was to be drown'd
 in *Implicit Faith*. But blessed be God
 ver and ever, *Wisdom and Might* are
 He *changeth the Times and Seasons*,
 removeth *Kings*, and setteth up *Kings*.
 He stir'd up His people to *depose* the
 , whom they could not before ex-
 e. Though they fail'd in resisting his
 , yet they effectually seiz'd his *For-*
 e. He graciously found them a *Per-*
 who was first their *Captain* to reco-
 Christian Faith and English Liberties,
 then their *King* to defend 'em. And
 His rich Furniture of Courage, Wif-
 , Integrity and Temper, He appear'd
 One of Heaven's own rearing, a
 whom God himself had set up; pre-
 with Valour to empty the Throne,
 and

Serm. V. *and with Conduct to fill it. With what an Expedition and Calmness was all this done? Though there was such a Waste of Noble Blood in bringing King James to the Crown, yet there's none spilt in chasing him from it. God put this early Credit upon the Prince of Orange, by making the Easiness of His Victory describe the Vertue of His Cause, which was not to destroy England, but to save it. And this was the Time which was turn'd unto us from Sorrow to Joy, and from Mourning to a good Day.*

Esth. 9.
22.

We may also bless God that He has guarded His own Work from the Ravages of Men. Some have taken pains to overthrow our Settlement, by setting up a degenerate Plant of a strange Vine. They say of England, as others did of Judah, *Let us go up against it and vex it, and make a breach therein for us, and set a King in the midst of it, even the Son of Tabeal.* But see the Goodness of God. We have not only escap'd the Mischief in our own Borders, but have been able to crush it in distant Nations. The English Sword has both defended our own Inclosure, and dig'd up the Foreign Plants in other parts.

He has quickened the Principles of Revolution in France; and though Persons that espouse that Cause are

handful, yet they may spread out like *Serm. V.*
ijah's Cloud, till they darken the Face
 that Heaven. He has *maintained* the
 Principles in *England*, by giving
 another *Sovereign upon the Revolution*-
 and making *HER* so zealous to
 secure our *Liberties* from the Invasion of
 those abroad, and the peevishness of se-
 veral at home. May the same Blessing
 go along with Her, to smother both
 domestic Broils, and Foreign Tyrannies ;
 to preserve *the Rights of People* where
 they are establish'd, and restore them
 where they are lost. Let our chief Re-
 vellers be gather'd up to the supream *Foun-*
 tain of these Mercies. Let us live like a
 people *saved by the Lord*, and be prepa-
 ring for that august and blessed Day,
 when the Governments of this World
 shall all dissolve, and our *Eyes see the* *Isa. 33.*
glory of Heaven in His Beauty, and the *17.*
glory of the Land that is now afar off.

F I N I S.

E R R A T A.

page 16, line 6, for *stronger* read *stranger* ; p. 83. l. 21.
 for *I'll* r. *idle*, l. 28. for *there* r. *these*.

... they may tread out like
 ... till they drink the face
 ... He has waited the
 ... in England, by giving
 ... upon the Revolution
 ... H. R. so anxious to
 ... the invasion of
 ... and the necessities of
 ... May the same blessing
 ... to together both
 ... and Foreign Tyrannies;
 ... the Rights of People whose
 ... and restore them
 ... Let our chief Re-
 ... to the Supreme Power
 ... Let us live like a
 ... and be prepa-
 ... and blessed Day
 ... of this World
 ... and the
 ... now away



...

...

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